

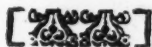
*K Armaray (J.)*

THE  
TABLET  
OR  
MODERATION,  
OF  
CHARLES  
the First; Martyr.

WITH  
AN ALARUM  
TO THE  
Subjects of England.

---

*Verescit vulnere Virtus.*  
*Nunquid pax esse potest Zambri, qui in-*  
*terfecit Dominum suum?*



Hague, Printed. 1650.







TO  
HIS MOST SACRED  
MAJESTIE  
CHARLES  
THE II.

BY THE GRACE OF GOD,  
KING OF GREAT BRI-  
TAINE, FRANCE AND  
YRELAND, DEFEN-  
DER OF THE FAITH,  
ETC.

Most Gracious and Dread  
SOVERAIGNE;



*O stay Your most Sacred  
Majesties longing to doe*

A 2

*the*

## THE EPISTLE

*the Will of Your unexampled Father, leaving His martyr'd Bodie fit to tell You better then tongues are able, or eares are capable of, His more then most barbarous entertainment at Whitehall, by a namelesse Piece of unheard-of Impudence, hiding his face for shame, which God in short time will unmaske with Marks of horror to all Lands and Ages; My zeale to His Honour, and indignation at the Wrong to His Worth (both beyond Epithites) moved my unskilfull hand (after recovery of the Fatall Blow, reaching all honest men farre & neere) to revive His blessed Memory (recovering in a sort Dissection, & raising Him from the dead) by an*  
Essay

## TO THE KING.

*Essay (hoping to set a worke some finer Pensill to do it to the life) to take the Picture of His Highnesse, lying in the cradle, sitting on the Throne, and prostrate upon the Scaffold, which meriting only in that wherein it is also faultie, smallnesse, craves Your generall Pardon for the Great Exemplars sake, whose it is (anill favoured face cut in a goodly Diamond is not utterly disesteemed) and on whom alone want of all Bookes and Papers, taken from me by His and Your, mine & their enemies, would have necessarily fixed mine eye, had I had the minde or need to intermingle borrowed Perfections of Lines or Colours in the Draught of it, which I here present*

## THE EPISTLE.

*to Your Royall Hands, as an earnest of my resolution rather to starve in exile, then change my Allegiance, being*

YOUR MAJESTIES most  
loyall and humbly devoted  
Subject

JOHN ARNWEY.

TO

## TO THE READER.

**S**EEING the World so in love With the  
Rude Draught hereof ( which an ex-  
pert hand might in the Presse have bet-  
tered, or a small allowance of more time  
have perfected ) That the second view  
of it better pleaseth the intent Bekol-  
ders of it then the first, and the third  
then the second; which, want of friends  
to advise, of necessaries to use, of quiet-  
nesse to sit or study ( within the hea-  
ring of Princely bloudshed ) of a gen-  
tile hand for such Royall Worke ( my  
little strength lying in other Locks )  
and of perspicuity in some particulars of  
the Piece bad mee despaire of: I have  
not only given it more light and beauty  
by a supply of some particles here and  
there as I saw convenient, leaving the  
whole Frame and Lines unalter'd; but  
also strengthening the Argument of the  
Army's Tottering by a paralell of it to  
the late Parliament, and of the Par-

To the Reader.

liament to the Laps'd Angels ( both  
whereof were too high to stand , and  
this in something is prov'd higher )  
yet further waken'd the Land , in re-  
venge of His Death and Quarrell who  
is here Pourtrayed, & in the Right of  
His Royall Heire who is there excluded  
( by a warrantable Example of the men  
of Israell ) to Rise as one man and cut  
the throate of it ; Wishing those who  
are stamp'd With my naturall timou-  
rousnesse ( or others boldnesse ) Would  
not disdaine to assume my Resolute  
Loyaltie ; who having quit a large For-  
tune ( and as I had my Warrant for it,  
so have I Witnesse in Heaven , That I  
repent not of it in utter penury ) to  
serve the First of those Worthy Prin-  
ces , hazard my selfe to Enthroned the  
Second.

3 0062

THE

2

THE  
TABLET  
OR  
MODERATION  
OF  
CHARLES  
THE FIRST,  
MARTYR.



His Great Luminary  
rose in *Scotland*: which  
was a Grace to it, but a  
signe of His own soo-  
ner Going down : It is an unheal-  
thy Aire for Princes ; they use not  
to live out halfe their dayes in it.

As

Had

TO THE TABLET.

Had not God hid King JAMES, of Pious memory, in His infancy, the Cradle had been His grave; the Crowne, the Crowne of Martyrdome; and not call'd Him after into a warmer, and (in those dayes) safer Region, He had possibly met with more Cowries, and struggled with more Deaths. And King CHARLES (a Blessed Ray of that Sunne) tooke His death thence; For, be the Executioner *Outis*, or who they will, the *Iudas* who lead the multitude comming out against Him with Swords and Staves, apprehended and delivered Him, were *Scotchmen*; The Nation meane while endeavouring what it could or can, to lay the unquiet *Spirit*, which haunts the Land, may justly say, *Ex nobis prodierunt, sed non erant ex nobis*.

Hee was exactly perfect in all parts and faculties, especially Intel-



tellectualls: by the strength whereof He excelled the Parliament striving Papers with Him, as much in the evidence as goodnesse of His Cause. That it was His Shaft that constantly fled next the Marke, whoever spanne the bow; His Reason that so prevailed, whoever spread it upon the paper; that none but He did or could dictate, whoever wrote those admirable Declarations against the courses of it, His unimitable stile in writing, together with His invincible behaviour in his *Monomackia's* or single Duells with the Commissioners of it, and *Hendersham*, and *Bradshaw* in open Court (when He had by Him only God, who is *concarceratus cum suo populo*) manifest. Wherein He astonish'd some, silenced others (of whom, that touching the enemies of His first Predecessor or *Proto-martyr* may

be truly spoken, *Non poterant resistere sapientia & spiritui qui loquebatur*) and drove the rest, finding themselves too weake in point of Reason, to the unlawfull weapon of beastly violence, too unweldy for His weakened Arme of Innocence unpractised in it. Why else was He commanded silence (ô Impiety, To bid Him, *Peace*, who had given them breath to speake!) offering to prove His owne Proceedings just, theirs illegall, Himselfe the Fountaine of Justice, all Civill power derived from Him, & therefore *Bradshaw* and all other unauthorized to examine Him, as our Saviour told *Pilate*, *Non haberes potestatem adversum me ullam, nisi tibi datum esset*; but that their guilty consciences knowing He spake *Quasi unus habens Authoritatem*, trembled more at the dint of His Allegations, than

than He seem'd to smay at the stroke  
of their *Axe*? They admired rea-  
soning, whom beeing silent they  
would have all have held a meere  
*Cypker*, only adding value to other  
mens writings published in His  
name; which was the lot of Prince  
*Vlisses* among the *Græcian* Embas-  
sadors sent to *Troy*.

Φαίης κεν ζάκχλον πινε ἔμμεσαι ἀφρονε  
ἄνθρωπος  
Α'κ' οτι δὴ ῥ' ὅπα τι μέγ' αὖτις ἐν γή-  
ρῳ ἴδ  
Καὶ ἔπειτα, νιφάδισιν ἰοικόμε' ημερι-  
νῇ  
Οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐλίσσε βροτῶς  
ἄλλῳ.

He was of an even Temper, steer-  
ing besides Extreames, excesse &  
riot, cruelty and incontineney,  
whereon an uneven Mixture cas-  
teth headlong, especially Great or  
rich persons. *Mores animi sequuntur*  
*temperamentum corporis*: In a naturall  
man ( beeing first animall, before  
he is

he is rationall ) the sway of the Affections is not unnaturall, knowing no other law, than what the incestuous Dame gave her Sonne in law, who wishing *Vtinam Liceret*, she answered, *Si libet, licet*: And a law it is with the Apostle, *Lex membrorum*, The law of the members; a law in force, *αἰχμαλωτίζων* leading captive, the word is drawne from souldiers taking and bringing in unwilling prisoners. Whereupon Astrologers seeing the Heavens command the body that overrules the man, and reading the constitution thereof in the Aspect of the starres, the scope of the affections in the constitution, the drift of the actions in the scope of the affections, and the manner of the end in the drift of the actions, by the helpe of this Perspective (if Reason taking on her the Rule, breake not the common chaine )  
disco-

discover him from his cradle, anticipate his History, & oftentimes in the beginning of his life, guesse unhappily at the manner of his death.

I grant, the Rationall part disliketh alwayes, but is seldome strong enough to resist unruly Nature. The vicious person censures that absolutely, wick upon second thoughts fits his humour; condemneth in the first judgement of the understanding, what he liketh in the last: which the will alwayes following, doteth upon in particular, what it abhorres in generall: *Medea's case, Video meliora proboque, deteriora sequor*; and his who hating Poyson loved Spiders; and the present Usurper's of the Crowne of *England*, who spitting at the odious name of Traitor & Murtherer, yet trade in Treason and Murther, as suitable to their purposes.

This

This double motiō in the soule (called by St. *Augustine Cælum Dei*, The Heaven of God ) from bad to good, good to bad ; first disap- proving, then approving it, may be well illustrated by the two crosse Motions of the Heavens ; the one naturall from West to East, the other diurnall from East to West : And as the proper motion of the Moone (beeing most remote from *Primum Movens* ) is of all the speediest, the dayly slowest : So is the rationall course of the mindethen swiftest, when it is furthest from *Cæcum Movens*, Blinde Affection. For, reasonable soules are all alike ; there is nothing to choose, might you make your choise ; no inequality in substance or faculty ; each hath the same parts and properties, no more, nor lesse then other : difference of operation flows from the more or lesse conveni-

venient roome wherein it labours. Not that it useth Organes, no not so much as animall spirits; they are too grosse for rationall kinde of worke; the intellect is like its Maker, *πανόφθαλμος* all eye: but that the Senses ministring Objects, finde it worke while it dwelleth among them. Which prospers then best for Science & Prudence, to make a knowing and good man, when their ministry is still, and unattended with noise of Passions, or troublesome apprehensions of good and evill; which an untemper'd body mostly occasioneth (as a man is, so hee thinkes) and an untemper'd body ariseth chiefly from an unequall Heate, the maine active Quality. The excessse whereof lavisheth into luxury, pride, ambition, rebellion, murther, the common and knowne fruits of firy and spleenish tempers: the defect  
 preci-

precipitates (among other failings) into dastardy & stupidity in a good Cause, which is the extremity of all baseness, & dayly effect of frozen & dull mettle. Briefly, distemper'd humours are as subject to Passions, as Passions are to distemper'd and sickly humours; like Symbolicall Elements easily turned into one another. And an equall temperaturre (in him who seeketh not unnaturally to crosse nature) is a faire step to equall dealing, evenesse of constitution to evenesse of life, freedom from extremity in nature to freedom from exorbitancy in manners, *Temperamentū ad Iustitiam* to Morall Justice, which is the Moderator of Morality, and Rectifier of all humane actions. Otherwise naturall inclination to Vice or Vertue in some more then others, should bee nothing; which is against Philosophy, Experience, &

Divi-



# THE TABLE. 19

Divinity ; demonstrating, That, as the unbridled swinge or incorrec- tion of ill nature maketh one o- dious ( witnesse *Fairfax*, whose Father saw his malignant Aspect in the cradle threaten mischief; & his *Lieutenant Generall*, who from his youth up went for *φθηνὸν τὸ ζῶν & ἀναιδέα*, that mischievous and pernicious Animall the Ser- pent ; ) and the correction of it renders another famous (renown- ed *Socrates*, to still his Scholars rage against a *Physiognomist* taxing his markes of leudnesse, acknow- ledged Nature meant him wicked, but hee had crossed it : ) So God Himselfe is so taken with that of *Iob*, *Ab infantia crevit mecum mise- ratio, & ab utero egressa est mecum*, im- plying his studious education of a good *Genius* to a perfect groweth in all sort of Vertue summ'd up in mercy (*Non adulterabis — & si quod*

*quod aliud est mandatum ἐν τούτῳ ἀνακρί-  
 φαιαῖ*) in hoc verbo summam repe-  
 titur, Diliges proximum tuum sicut  
 teipsum ) That Hee extoll'd him  
 above mortality, Nunquid conside-  
 rasti servum meum Iob, quod non sit  
 ei similis in terra, vir simplex & re-  
 ctus, ac timens Deum, & recedens à  
 malo, Hast thou considered my servant  
 Iob, that there is none like him in the  
 earth; a perfect and an upright man;  
 one that feareth God, and escheweth  
 evil? Whereupon Philo bringeth  
 Him in loving to praise the to-  
 wardly moulds of nature (whe-  
 ther quiet as Noah's, peaceable as  
 Melchizedeck's, sublime and fatherly  
 as Abram's, royall as Jacobs) which  
 He hath made to difference some  
 from others, as Antidotes from  
 Poyson, or as usefull living crea-  
 tures from deadly Serpents. And,  
 as a naughty disposition cannot  
 proceed from goodnesse of natu-  
 rall

## THE TABLE. 21

rall constitution; so a vertuous inclination or good nature cannot derive from badnesse of naturall constitution either in excesse or defect; For why should inequality produce equality, or equality inequality? why should any *Medium* beget an Extreame, or any Extreame a *Medium* or disposition to good? Wherefore the bad descendeth from want of temper, unevenesse of constitution; the good on the other side, from temper, evenesse of constitution: this bend's, and in a manner fixeth the minde on right Objects, that on wrong; men commonly grow straite or crooked as they are set in the wombe; imbred Properties and Condicions are hardly moveable. So unspeakable (in my poore opinion) is the fundamentall Blessing of a well composed nature; stout yet stayd, just yet mer-

## 22 THE TABLET.

mercifull, patient yet resolute, chaste and sober, sweet and gracious, mild and gentle; in a word, looking towards and leading to all goodnesse, as lesse passionate, more ingenuous and tractable. See here *in transitu* a short Discovery of the nature and treasure of a Quality generally magnified in our expression of mens good deportment, saying, *Such a one is of an even temper*, but never yet described or glanced at by any; As if it could not be found out without the *Card* of King *Charles* to guide to it; or, as if it had been reserved a purpose to beare the name of His temper; Who excelling (all the Word knows) more in the Prerogative of naturall Moderation than of Regality, might (as *Phile* praiseth young *Moses*) have been suspected *πότερ' ὀφθαλμοῖς, ἢ ἤνῃ, ἢ μυρία ἔσται*, whether He were Hu-

# THE TABLET. 23

Humane, Divine, or mix'd of both.

Nor went He about by unto-ward carriage to raise this Royall Foundation, as some who let loose the reines to youthfull lusts, though (as the same Authour writeth of the same Prince) He had  
 μὲν ὑπερβαίνειν τὴν ἀφ' ἑαυτοῦ προαπορίας ἀφ-  
 ὄντας ὡς αἱ βασιλείαι χρησίμους, ἀλλὰ σφ-  
 ρασιῶν ἔκτασις, ἀπὸ τοῦ πᾶσι ὑπὸ τοῦ  
 ὀδοποιῶντος αὐτὰς, millions of pro-  
 vocatiōs through large provision  
 which Royall Palaces administer,  
 but reining them in by *Temperance*,  
 raised upon it all vertuous Habits,  
 each whereof is too large for my  
 little *Tablet*, asking a Volume.  
 I shall only touch one linke of the  
 golden Chaine (for all are con-  
 catenate where one is perfect) that  
 by proportion thereof, the rest  
 as *Hercules* by his foote) beeing  
 imagined, you may see the cause  
 of

mercifull, patient yet resolute, chaste and sober, sweet and gracious, mild and gentle; in a word, looking towards and leading to all goodnesse, as lesse passionate, more ingenuous and tractable. See here *in transitu* a short Discovery of the nature and treasure of a Quality generally magnified in our expression of mens good deportment, saying, *Such a one is of an even temper*, but never yet described or glanced at by any; As if it could not be found out without the *Card* of King *Charles* to guide to it; or, as if it had been reserved a purpose to beare the name of His temper; Who excelling (all the Word knows) more in the Prerogative of naturall Moderation than of Regality, might (as *Phile* praiseth young *Moses*) have been suspected *πότερ' ὀρθότατος, ἢ ἡμίονος, ἢ μωρὸς ἢ ἀμφοτέρων*, whether He were Hu-

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 of

of that admiration that carries Him unto Heaven. And that is the mention'd vertue, extended by the divine Philosopher to the *moderation* of feares and rashnesse, rewards and punishments, as well as of lusts and pleasures; which reconciling to Reason, and Reason to Faith, it settleth an absolute Government in the minde under Sapience and Prudence, making a glorious State of it. A more precious Ornament, by how much harder it is to compasse or expresse, save for such as Himselfe, whose life was one of the best and liveliest Descriptions of it this Age hath had.

In the *moderation*, first of Diet, appportioned not by one measure, but to the need of reparation, more or lesse according to mens severall stomacks and abilities of digestion: where the wast is small,  
many



many times a little supply is too much; where the force of naturall heate is quicker to spend the moisture, a great supply is too little; the quantity due to one, packs a surfet upon a weake, not sufficing a stronger nature. As inevitable abstinence is no vertue; so necessary fulnesse no vice. God had given Him an able body, and appetite suitable to His strength and *Climate* that gave Him first breath: which He moderately satisfied, not exceeded; as a Christian, not Epicure; as Himselfe, not a *Tiberius Nero* (whose dissolute course of life named him *Biberius Mero*) for service, not pleasure; no not by one act of insobriety all His dayes: which in a drunken Deluge (calling for πυρὸς καὶ ἀκλυσμὸς that of *Fire*, to punish it) is an Example so rare, That the sober *Spanjard* affirmeth

B

*Quien*

*Quien quiera se casa una zorra en el año.* The *Pythagoreans* working strange Cures and Preservations by this golden *Meane*, promised the use of it continuall health and long life; Others thinke *Enoch*, *Elijah*, and the *Evangelist* hold by this Lease to this day: And were it *in statu quo*, as it was in the first Creation, using this *tree of life*, it might continue living without end. 'Tis the ancient Doctrine of the Church, that our first Parents holding this Tenure, had been immortall; and that they shorten'd the dayes of Man by intemperance. Whence I am bold to say, Our well temper'd *Light* might have endur'd, & Bless'd Great *Britaine* with happy influence many and many yeares, had not the Sons of darkenesse put it out.

2. Of naturall delight and pleasure; He ever kept the troth first pligh-

plighted, held to His first choise, continued His first love; neither multiplying it with King *Salomon* who had seven hundred wives, and three hundred concubines; nor dividing it with King *David*, who descending from the Royall bed to truckle with *Bathsheba* was (*quoad hoc*) a man after His owne heart; but adding the lines thereof all to one (who is the Summe of all) He was a man after Gods owne heart, and the Affection of love more *Affectus unionis* an Affection of union, than it had ever been in the world before; the separation of her sweet society, during the warres, troubling Him little lesse than the Ecclypse of His Royaltie. Lo! a degree of love more exceeding the love of Princes, then the love of Princes (as more intelligent, more spirited) excels the raptures of it in pri-

vate persons ! Lo, a degree, which only *Christ's* to His Spowse surmounted ; only His Royall Conforts, in retribution equalled ! The reciprocall hold of which Union, according to Gods holy Ordinance, *προκολληθή (ε) τῇ γυναίκι*, i. e. *agglutinabitur uxori*, & *erunt duo in carne una*, made the Mystery of wedlocke *Mysterium pietatis* the Mystery of piety, and them *μία καρδιά, μία ψυχή*, one heart, and one soule, as well as one flesh ; more interested, delighted, and living in each other than themselves ; singing in two parts the same vvords, *Dilectus meus miki*, & *ego illi*, My beloved is mine, and I am my beloved's. A heavenly harmony ! vvherein God bare His Part ; the *Hebrews* noting the Holy name & gracious Presence of God in *Isk* and *Iska* man and vvife corresponding ! The losse of so vvorthy a President is more

more then pity : But, if it be high Treason against the All-mighty to sever so unfellowed a Paire, or alter *Isb* and *Isba* to *Esb*, that is, to throw fire betweene them (*Quod Deus conjunxit, nemo separet*) The execrable manner of Divorce amazeth both Men and Angels, now joyfully celebrating the consummation of His Marriage vvith the Sonne of God, in lieu of a deare and disconsolate Lady left behind.

3. Of feares & rashnesse: This, all the beginning of His Raigne lay a sleep in His peaceful armes ; And, O that it had persisted undiscovered, & no unhappy *Alarum* of Civill warres had made it knowne ! O that He had continued as God ordained Him, *Melek alkumgnimmo*, A King not to rise, or resist with Him, as the *Iewes* expound it ; as no man ought to doe, so others render it. In the heat and louder

noise of the Insurrection; His Allegation to quell it, *That the Militia Was in the King*, was not heard, how oft soever iterate & re-inforced by Him (knowing that Civill Warres thorowly kindled commonly last while ought is unwasted; like an unmercifull force of unquenchable fire ceasing only in the last sticke of fewell: ) yet after, in time of cooler blood, lesser dinne, & the Armies usurpation of it against the Parliament, the Sages thereof hearkened to Him, and acknowledg'd it His, not theirs, or any others.

Heaven and Earth take notice of it as Arbitrator of the Difference, who was in the right, who in fault: For, if the *Military* power were in Him, by what authority issued the first Commission of Warre against Him under pretence of maintenance of the true Wor-  
ship

ship of God (which His life and death protested) & bringing Him to His Parliament which He had not deserted, allowing alwayes liberty of free accessse to Him? Nor fled He from it, but from the Serpent into which His Staffe or Power given into their hands was converted; as *Moses* fled not from his rod, but from his rod Serpentinized; or as His good Subjects first from their private, then from their cōmon Home (their Countrey) to save their lives & soules from the rage of Schismaticks: who filling the Streets, Hall, and Pallace of *Westminster*, desperately threatened Head & Members who would not rave in their steps, and rage to further their ends; and when the Reckoning commeth, some of them will be kowne by their eares & fingers, which *Major Maxy* and his Associates shortened

in the expulsion and chase of them  
( pressing upon the Presence gate,  
like *Sodomites* upon *Lot's* ) up to  
*Charing.*

Here like a tender Father ( so  
the Law stileth Him , *Pater Patrie* )  
against an unnaturall and blood-  
thirsty Child , He was forc'd to  
Draw, and second His Disputation  
vvith the Svword: In defence ( as  
the sequell proves ) of Religion  
against Heresy , Monarchy against  
Anarchy , Plenty against Scarci-  
ty, the Church against Sacriledge,  
convenient Habitation against De-  
solation , Contendnells against  
Distraction , the Lavves against  
Licentiousnesse , the Liberty of  
His Subjects against Slavery, His  
ovvne & their Lives against Mur-  
ther, His Throne against Usurpa-  
tion , His Royall Heires against  
Disherison; nay the Parliament it  
selfe against Conspirators, repre-  
senting



senting those who banded together, and bound themselves vvith an Oath of execration, *Neq manducatu-  
ros, neque bibitu-  
ros donec occide-  
rint Paulum*; That they would nei-  
ther eat nor drinke till they had killed  
Paul. For were they not (as the  
vvord *Hammitbkassherim* Conspi-  
rators signifies) bound, & bound  
by Oath, Oath and Covenant to  
devoure (after the Church, State,  
and Him) the Parliament it selfe  
last (the friendship vvhich *Cyclops*  
did *Vlisses*?)

Here, I say, He Armes; vvith a  
spirit fitting so weighty a Cause;  
the Courage (I may say vvithout  
flattery) of a Lyon printed vvithin  
His heart; vvhich His Royall Fa-  
ther King *Iames* carried upon His  
bosome. For, taking on Him the  
place of Generall, vvonne He not  
*Cæsars* praise, using to his souldiers  
the Word, *Venite*, Come; not *Ite*

B 5

Goe?

# 34 THE TABLET.

Goe? And his vvho vvvas *Primus* in *prælio*, *ultimus* in *fuga*, First in, and last out of Battell? Lead He not His on, held and cheer'd He not His up to stand by Him, and runne but His hazard vvhen they tooke a running in both Battles of *Edgehill* and *Naseby*, vvvhich any other people (a poore *Turke* or *Heathen*) vvould have thought scorne to deny his Officer? And among the *Romans* the Crosse heartened more, then their *Ancilia*, Christianity more than Infidelity: A heartlesse Christiā is worse than a bold Ethnick, the one denying, the other maintaining His God; the one worshipping the true Deity falsely, the other a false truly. Fresh & fragrant to the *Hollander* is the memory of a *Spanish* Enemy, who seeing his *Generalissimo* enclosed by the Prince of *Orange* (without possibility of escape for both)

lea-

leaped from his owne Horse, helped him up, and saved his Life by a conscientious choise of his own death.

But as the prowesse of *Agamemnon* most befriended by the Gods, booted nothing when the honour of the Day was destined to the *Trojans*: so vvhere *Iehovah* vvill appeare *Elohim*, and the vvill of Providence is to denieth the Victory, Valour it selfe yeelds, & the greatest President of Moderation (called by *Plato*, *Amicus Dei*,) suffers violence by a heard of Beasts, scrambling for each locke and mouthfull vvithin their povver. God in the last great Fight, to humble His haughty Party, not to disprove the equitie of the Cause, to shew His dislike of their carriage in it, and ingratitude for many great Advantages reachd by the hand of Prince *Rupert* (His

B 6

trusty

trusty Generall) vvith their unrea-  
dinesse & unworthinesse to receive  
more favour, *Incutiendo timorem*,  
By impression of causelesse feare  
(the Black Rod Hee useth in the  
punishment of refractory hosts)  
gave their backes to the smiters,  
and their lives to the edge of the  
Svvord: And vvith the pillage  
of the Field, His Plate and Cabi-  
net, Wardrobe and Amunition;  
the pillage (for the time, the terme  
of His Life, to this day, as it hap-  
peneth) of the State, His Throne  
& Scepter; of His Friends, Lands  
and Goods, Hovvses and Livings;  
of the Land, Lawes and Liber-  
ties, Wealth and Quietnesse, Poli-  
cie & Religion, of the Churches  
Patrimony, Revenues of Bishops  
Lands, Deanes and Chapters; of  
the Church it selfe, Fonts and  
Chalices, Bells and Organes,  
Bookes and Vestments, Monu-  
ments

ments & holy Tables, to the poore Chest of Almes; In a word, all those things the violation whereof from the beginning of the World, vvithin and vvithout the Pale of Gods Howsehold; vvas ever held Profanation, the alienation Sacriledge. Yet in the losse of all that was in His hands to Protect, and possibly subject to the prey of Diabolicall strength or malice; His Princely Spirit held up. Where to expresse the rare temper of it of feare and boldnesse (*Timere novit & audere fortitudo*) as to secure His broken Troupes, He made hast to *Litchfield*; so to encourage their drooping hearts, He marched afterwards, as if Hee had gone to prove His good fortune, not to recreut after bad: discovering neither in the temperate Pulse of His discourse or countenance, more than an unpassionate resent of it;

as

as if Hee had beene Passion-free ;  
or not the Patient, but a meere  
Spectator of the malice of it upon  
another.

Nor lost He His confidence  
vvith his liberty, vvhen He vvvas  
imprisoned, sold, and rendered  
to the Butchers by that accursed  
*Scotch-Bramble*, to vvwhose flattering,  
instead of many surer Sanctuaries  
(in *Holland, France, and Ireland*)  
He chose to fly ; to avoide the  
next Storme which His unretreu-  
red Army vvvas not able to encoun-  
ter. Wretchednesse belovv a Pa-  
gan to imitate, and above (vvhere  
I, as I am not a piece of one)  
an Oratour to utter ! The more  
scandalous as done to a native and  
Gracious King ; so abominably  
odious, that it denominateth the  
*Scots Honing-verkopers* / King-  
sellers in all the *Low-Countreyes*, &  
(*si fama vera est, ut est*) *Roy-vendeurs*  
in

in France, *Rey-vendidores* in Spaine,  
 and *Re-venditores* in Italie. A heaue  
 Imputation! Yet I hope they will  
 vviue it off the Nation upon the  
 Faction, by their Preparation and  
 aide to revenge His Cause (a *Specimen*  
 vvhereof is given in the  
 payment of *D. Dorislaer* for his au-  
 dacious Enterprise of matchlesse  
 villainy) and settle in His Inheri-  
 tance the Inheritor of His name  
 and vertues: vvho lookes Gra-  
 tiously on the condigne encour-  
 agement of His true Friends in  
*Scotland*, but on the baited Offers  
 of the false Brethren, as His exil'd  
 Subjects doe on the Armys Invi-  
 tation to retorne home, vvho  
 likening it to a Sea-boy, or some  
*Nulla retrorsum*, answer as *Athana-  
 sius* did of the *Arrians* vvondering  
 at his abode in banishment *ἄλγος*  
*ἀλγος*, vvondering at his idleness  
*ἄλγος*, thirsting after bloud.  
 they

they use their vvicked fetches as Pursenets; vvhich, if it were obscure in the first Edition hereof, is novv cleared by the imposition of the *Engagement* to catch the Kingdome and make it sure to them: such a Snare, that all the Councell of Hell could not device a firmer; yet it smels so strong of that place, That their Generall and His Companions loath the sent of it; and is so scorch'd and rotten vvith the flame thereof, That they vvho are frighten'd and forc'd into it, vvill (vvithout question) find time to breake it.

He disappointed the proud ends of His Un-Princely usage in frequent changing His prison (at last to unhealthy aires) straitening His Line, lengthening His imprisonment, shortening the Royall Table and Wardrobe to vveary Him to compliance: Going from

*Pilate*



*Pilate to Herod*, and one dungeon to another, vvith as little shew of sadnesse, as if He had gone a Progresse; extending His patience to the length & measure of His Restraint; nay, taking more stomack at His scantie Allowvance, and putting on more resolution at the vvant of shift, He became more Glorious by acceſſe of Troubles: magnanimouſly preferring the ſafety of His Right and Honour before His head; rather to die a good King, than live ſubjected againſt Law and Conſcience (vve have *Verba Regis morientis* for it, *I had not come hither, had I come up to your Motions* :) and ſo undauntedly looking Death it ſelfe in the face upon the Scaffold, That He vvvas ſeen to ſmile at the feeble povver of it. In all vvwhich Hee vvvas *Melek alkum*, a King unconquer'd; *virginian*, more them conquerour  
of

of carnall lusts (a grear conquest though, the vehemence of the passion and naturall inclination vvell considered; in a sort Partaker of the Divine nature, transformed into God, vvwhose Might is invincible, and Glory incommunicable. And as fabulous Antiquity reckon'd *Hercules* for his valour among the Gods, vvwho having covv'd the Earth, climb'd the Heavens, crying

*Ite fortes, ubi ducit*

*Celsa magni exempli via;*

*Cur inertes terga nudatis?*

*Superata tellus sydera donat.*

That is,

Goe Champions, vvwhere the high vvay leads

Of great Example; vvwhy Cowards beat's

Your heart backe? The Center over-runne

Gives the Circumference overcome:

So

So true Christianity varranteth us to beleev<sup>e</sup>, and speake Him number'd among the Saints; finding that true vvhich His most faithfull Servant piously and comfortably told Him at His Departure, *You are going from a temporall Crowne to an eternall!*

4. Of revvards & punishments: The exemplary lives and matchlesse learning of His Reverend Prelates and Deanes of Cathedrall Churches, the studied skill and sound judgement of His incorrupted Judges, the large apprehensions and dexterous Pennes of His experienced Secretaries, vvith the great Abilities of other Officers of State (a rotten Pippin in a Bunch, promising peradventure faire at putting forth, novv and then, here and there excepted; the most carefull eye not seeing into the soundnesse of the heart, or fulnesse of the  
the

the braine (the two essentiall Principles of a good Minister) but by the actions of the hand and utterance of the tongue, which oftentimes prove false *Indexes*, doubling the trace as it were and leaping to hide the falsenesse of the one and shallownesse of the other) are a full tale of witnesses of His unpartiall distribution of Preferments according to merit, not chance; discretion, not favour; for the Publick good, not advancement of private persons. And that, to the reasonable satisfaction (I think) of all, but clamorous Malecontents; who were either unable to beare Rule or Office thorow want of Science, (yet viewing their smaller parts in a multiplying glasse, shewing them greater than they were; they either envied the grapes themselves as above their reach, or taller men than themselves

selves who were made to gather them: ) Or if sufficient; unfit, thorough fault of judgement and experience: otherwise, they had not thought nothing could goe well, where they sate not at the Helme; or that a few honourable Places in Church and State, could pleasure all, that the then flourishing *Universities* and *Innes* of *Court* yearly sent forth accomplished.

His ready submission of the great Cause of *Ship - money* (the Grievance of the Land) to the Triall and Decision of the Judges, who by application of it to the Law, best knew the justice or injustice of it; His strict charge of equall dealing between Party and Party without feare or favour; His displeasure against the shuffling of one or two of them; lastly, His Gracious resolution to leave it

it off after Sentence given on His side by the *Major* part (fearing perhaps the *Minor* might be the better, or that the matter was undecidable like the Controversies passed over by the *Roman Senators* with a *Non liquet*, His wary conscience would choose the safer, *Honestum ante utile*) is as cleare a Testimony, that He was none of those Monarchs who (as if their Armes were a halfe Moone, with the Motto, *Doner totam impleam Circumferentiam*) fling at all; nor of those Tyrants whereof *Samuel* speaketh, *Hoc erit jus Regis qui imperaturus est vobis, Agros vestros, & vineas & oliveta optima tollet, & dabit servis suis, sed & segetes vestras, & vinearum redditus addecimabit, Grege quoque vestros addecimabit, vosque eritis ei servi*: But of his Constitution who was *Delicia humani generis*, The Flower of mankind; whose word

Vvas,

# THE TABLET. 47

was, *Non mihi, sed populo meo*, Not for my selfe, but for my people; and his Commendace, *Abstinuit ab alieno, si quis unquam*, If ever any were just, Behold the man.

His like exactnesse in the correction of Malefactors is most notorious in the Case of Murther: As He heard with sorrow the Cry thereof; so you might *Citius Solem e Cælo*, sooner draw the Sunne out of Heaven than Him from Righting it; sometimes mitigating or delaying the punishment, never pardoning the Execution.

My Penill here stands at gaze; thinking of the cruell retribution of His righteous carriage! That the only life of the Law should be adjudged destructive to it! The uprightest Umpire of Causes, unequal! The expert and carefull Physician of the Kingdome, pernicious! The Second Prince of Peace,

Peace, contentious ! And all by His sycophantizing Court of Parliament, loading Him with its owne Crimes, and forcing His pure hands once to dip in blood ; for He rather suffered than gave Sentence of death against the Lord Deputy ; Though Hee layd His ovyne on it, as meriting & provoking Gods hand upon him.

'Tis true, if the Earle vvere unguiltie ( as all beleeeve : ) then, as *Augustine* ( a great Father of the Church, and glorious Saint ) vvas *Durus Pater* a hard Father, so He ( a tender Nursing-father of the same, and Blessed Martyr ) *Durus Dominus* to him ( and him only : ) Both, for rigid Censure ; of innocent infants, the one ; of an unfaultry Servant, the other. And as that vvas *Nevus Augustini*, the Saints error ; so this, *Nevus Caroli Regis*, the Martyrs ; that unretracted,



tracted, this recanted as openly as committed, and pardoned upon confession. Was not the King's *Peccavi, I have sinned* (in the matter of *Vriah*) immediately answered with, *Deus abstulit peccatum tuum, God hath taken away thy sinne? nay* (Βλῑπὶ ὁξυτάτῃ ἡϋ φιλασθρόπῃ μιζῶσολῶ, See the most sudden change of God the Lover of mankind) while it was only purposed, not uttered, *Dixi confitebor adversum me injustitiam Domino, & tu remisisti impietatem peccati mei*, I said, I will confesse my transgressions unto the Lord; and thou forgavest the iniquity of my sinne; And are not the Holy Scriptures written for our Learning, that we might have hope?

Yet as *Iofia* lost his life for a sin remitted; so the Law (*Quicunque effuderit humanum sanguinem, fundetur sanguis illius*) condemned  
C Him,

Him, and God Decreed His end. Notwithstanding, His Foes who fought it *sans l'avoir gaigné*, without cause, and *κακῆθαι τὴν κυριακίαν Γεθαιων ἰζήλιν*, wrought it by force of Armes, as the *Jewes* did *Christ's* (delivered also by the predetermine councell & foreknowledge of God) were alike guiltie of Royall, and innocent blood. And if the penitent and absolved Accessary, incessantly urged, and in a manner (for quietnesse sake) necessitated to doe amisse; were Sentenc'd to die without remedy: how irrecoverable is the Sentence, and infallible the Execution of the wilfull & impenitent Actors in both Tragedies, who are comdemned already *Iudicio præscientiæ*, and whose Damnation sleeperth not? God forbid, we should thinke, Hee would take and teare in pieces a harmelesse Lambe, drivē for succour to spoile a branch

## THE TABLE. 51

a branch of His Vineyard; and suffer a hundred Regiments of wild Beasts to lodge in it & make such full spoile that nothing can bee added by this or after Ages, without a Day of slaughter prepared for them.

He rendered to Man his; and (to compleat the *Platonicks* sense of *Suum cuique*) to God His too; in begging of Him, and giving to Him.

1. The houre of Prayer had not the like Observer in any *Series* of Christian Monarchs going before Him; nor can it have a better in those that follow Him. Going upon *Parole* (after halfe a yeares longer incarceration for my Challenge of that *Goliath* in whom the uncircumcised most confided, to a Dispute before the Prisoners and Committee, touching his owne Daring Argument in the Pulpit

C 2

against

against His Majesty: which he promised to accept the next day, but conscious to the weakenesse of his Cause, thriving better in the Field then Schooles; by Bullets then Reasons, he plaid least in fight ever after) I saw Him in *Wales* (where He was also hunted like a Partridge on the Mountaines) often changing, never neglecting the Oratory; some times Consecrating with His vertuous Presence profane Innes, as Hee after did unhallowed Prisons. When they did their best to smother His soule by an uncharitable deniall of that liberty to Him in the exercise of the true, which they gave themselves in the use of all false Religions, brought in by ship-fulls from all infected places under Heaven (allowing Him only such Ministers whose breath is infectious, and monstrous Prayers had need aske for-

## THE TABLE. 53

forgivenesse for themselves) Hee turn'd His owne Chaplaine to give it breath; in a small and Uncourtly Audience, had not the presence of God, and His good Angels made it up.

2. In giving to Him He was no lesse singular; but as farre from those Potentates, who with *Senacherib* make themselves Gods; or with *Sapho* ( who having taught his tame birds to prattle *Magnus Deus Sapho*, The great God *Sapho*, sent them to teach their wild fellows the same Lesson ) canvase for the Place, as they are from God. His *Piety* gave place to His Highest Sovereignty, by acquiescency in the Title given Him in the *Canon*, *Solo Deo minor*; in *Tertullian*, *A Deo primus, post Deum secundus*; and of *Iustinian*, *Vltimus Dei servus*; contenting Himselfe, so He might be the last man, and

C. 3

bring

bring up the rear in His Service. His *Sanctity* render'd Honour to His Excellency, Dignity, & Preheminence, by a free and gratefull returne of Mind & Reason (which He receiv'd from His hands without helpe of Elements concorporate in the body, or of Angels and Starres contributing to the lower portion of the soule) ardently intent, & wonderfully transported with the knowledge and love of Him. His *Religion* (and a threefold cord is not easily broken) payd *Homage* to His universall Royalty, by stooping His Lawes and Ordinances, thoughts and wayes, private and publique (the matter of the Earle, as King *David* did His, the matter of *Vriah* excepted) to the Imperiall sway of His Scepter. And had His Subjects (by His example to His Sovereigne Lord God) given Him  
halfe

## THE TABLE. 33

halfe His due of Precedency to His Supremacy, of Reverence, to His Majesty, & of Observance to His Regality, wee had sit under our owne Vines, and under our owne Fig-trees to this day.

And, for a further demonstration of His unwillingnesse to detain ought belonging to Him; although Hee vvould have been glad to pawne His owne Rights, to purchase the sweet fruits of Peace, restitution of His Dominions, liberty, rest, quietnesse, with the amiable society of His Royall Consort and lovely Pieces of Himselfe, like Olive branches round about His Table: yet fearing more to seize on that vvhich man gave to God (intituled His Portion, His Tithes, His Offerings, by a speciall way of appropriation, that they might bee untouched) than Hee vvvas

troubled to part vvith that vvhich God gives to man ; and to rob God than Himselfe ( according to the good Counsell given to King Lewes , *Assensum non præbeat improbe affirmantibus , non debere esse res Dominicas , id est , Domino Dominantium deditas , ita sub defensione Regis , sicut propriae sunt hereditates , magisque , quia quanto Deus est excellentior , tanto præstantior est Divina causa mortalium possessione ; quarum Divinarum rerum Defensor & custos divinitus institutus , non solum eas servare , sed etiam multiplicare debet , magisque illa quæ diximus præstantiora quam sui illum defendere oportuit & augmentare* ) Neither the Fruits of Peace, nor sence of present, nor feare of longer & harder bondage, girt with as many Deaths as Guards , could draw Him to defile His hands with the sale of Gods Patrimony, or abolition of



# THE TABLE. 57

of Episcopacy, further than the reference thereof to the Judgement of a *Synod*. Which having before its eyes, the sad example of *Vpper Germany*, weltering in gore thirty yeares, and made a Desert without howse or Harbour in fourty *English* miles riding; a Heape without distinction of Bounds or Land-markes, as *Egypt* after the Flood of *Nilus*; and needing the Art of meature to be divided among the Remnants (bid from all Parts to till it) more than *Egypt* it selfe inventing it: and all this, after the Lord had waited without successe for restitution of His Inheritance, partly throwne open to the Common (profane or publique use) and partly jumbled together with the Heritage of the boldest Chapmen: nay, having before its dores, the same or worse Spectacle of

Gods dreadfull wrath, Hee had  
 cause to thinke ( if it had been  
 Convened ) it vvould not likely  
 have added fewell to that fire,  
 which the first Destruction of  
 the Church help'd to kindle.  
 God menaceth to take away that  
 which is stiled theirs, who are  
 bold with that which He calleth  
 His: And who seeing His hand  
 upon a Nation laden with His  
 spoiles, will not say, 'Tis in way  
 of retaliation, to bee even with  
 it? The Great Councell of State  
 had done better ( and better for  
 the preservation of themselves &  
 their Trustees ) to appease His  
 anger by acknowledgement of the  
 sinne of Sacriledge which the  
 devastation of the Land indigi-  
 tates, & by study of Satisfaction  
 by restitution (which He demands,  
*affectu, si non effectu*, really or af-  
 fectionately performed to a mans  
 ability,

## THE TABLE. 39

ability, no remission without it) as good Disciples of their Religious Master, who in restoring (as I have heard) somewhat of the Churches Right comming to Him by His Predecessors exchange of Crowne-Land, shew'd His good will to render backe all, and hatred of what Hee could not correct; than to encrease the fury of His displeasure to the present visible (and without His plenteous goodnesse, the utter) ruine of the Land, by sweeping away all His Portion in Lands, Tithes, and Offerings. 'Tis no contradiction to say, As the Lords ejection of the Bishops out of the Upper Howse, was the Howse of Commons ejection of the Lords: So the Howse of Commons Dissolution of the Church (*al piu potere*) was the Dissolution of the Howse of Commons. When the

## 60 THE TABLET.

old Father *Crisis* by a large ransom tender'd with prayers and teares, could not obtaine his Darling taken captive by *Agamemnon*; hee got *Apollo* to wrest her frō him by the Pestilence: So oftentimes God is faine to extort His Goods out of tenacious hands, and to cut off, vvhere they will not let loose. The holding backe of *Heleua* continued the *Gracian* Warres against *Troy*, to the sacking of it: God give, that these Broiles scatter us not (for detaining some, and seeking the residue of His Peculiar) to say with the banish'd *Troians*, *Fuimus Troes*.

This sort of Traffique or Merchandise (*ἱμμεναις* *ns*, in *Plato*) betweene God and Man, in asking of God Himselfe, and giving to God Himselfe, was as *Purgatio solvens*, a strong Purgation, after the gentle use of Moderation in  
the

the Premises (as a good Preparative) to expell corruption of worldly Greatnesse: and instead of a Recapitulation of what is said, discovers His Prudence comprehending all Morall Vertues, and Sapience regulating them and Spirituall.

1. Prudence, as the Founder of Morality, made Him a good Man, and good King: First, by accomodating Him with Meanes to attaine Perfection; with measure, to perfect Sobernesse without intemperance; with wedlocke, Chastity without incontinence; with refuge from Tumults, Innocence without partaking of other mens sinnes; with endeavour of Armes, Right without injury; with Temper, Resolution without impatience; with severity, Justice without effusion of blood; with contentednesse, Justice without oppression,

sion; with Supplication, Plenitude without misery or necessity; with payment of Tribute to God, His Peace without breaches; with maintenance of His Cause, and restitution of His Divine Right, Justice vvithout defraudation. Then, by teaching Him so artificially to conforme generall Rules to particular actions, That by the prudent application of His good Principles in the Common and Civill Lavves (testified by the Masters in both Faculties) and of His other Politicke and Morall Maximes (knovvne to all, and all of them readily serv'd to His understanding by a retentive memory, able to recognize any vvhom Hee had once seene) to the accidentall occurrences of His life and Raigne; He drevv Conclusions, tending even in Warre to Peace and Welfare. In his *Proficiscere,*

*ficiscere*, Goe you, to one; *Veni*, Come you, to another; *Fac hoc*, Doe this, to a third; the most expert Commanders gave Him the Commendation of a Cunning, though Unfortunate *Centurion*. And hee argueth ill, vvho collects Impvidence from Misfortune; is an unskilfull Moralist, vvho takes the height of Circumspection by uncertaine Victory: That leads to this; this alvvayes follovvs not that: that is a help to this; this no certaine signe of that. What vvatch hath Caution to prevent incorrigible feare in common Souldiers, or undiscernable treachery in a Counsellor or Commander, or the unavoidable push of irresistible Cataracts? There is no hold of faintheartednesse, no locke against falsehood, no fence for over-mightinesse. Sometimes the veriest Simplicians

ans are most lucky, the vviseſt Polititians leaſt, eſpecially vvhere Orders are unobſerved. Had His enemies been vvife in their generations, they had not done all that they dared to doe: Or grant them to bee as Politique as Fortunate, they are farre from vvife Governours; ſubtile *Achitophel* by the compoſition of his name (*Achi*, and *Topkel*): vvvas but a peece of Folly doubled.

Where He was at a ſtand (as vvho is able to ſound all matters? Many heads ſee further, and bind faſter then one: As in *Hierarchy*, the inſufficiency of a *Diocesse* to decide a Controverſy, is ſupplied by Conſultation of a *Synod*; the defects of a *Synod* by a *Generall Councell*, vvhere the Holy Ghoſt is Preſident: ſo in *Policy*, tvvo eyes ſee more than one, and many more than tvvo, *In multitudine Conſi-*



# THE TABLE. 63

*Consiliarium est pax*) He advised  
 vvith His Privy Councell: Where  
 His Privie Councell could not sa-  
 tisfie Him and His people, Hee  
 called His Parliament. The great  
 and unweldy Body whercof wont  
 to move slow, but safe; ever safer  
 then this last: which ( as the  
*Alarum* following this Treatise  
 amplifies ) looking too high, in-  
 aiming at His Prerogative; cove-  
 ting too much, in asking of Him  
 the Church which Hee could not  
 give; going too farre, in taking  
 His Sword from Him; growing  
 too fierce, in drawing upon Him  
 with it; running headlong, and  
 laying hold on Him, threw it selfe  
 under foote, many of its Mem-  
 bers into prison, and Him upon  
 the Altar, whereon His spotlesse  
 soul suffer'd for, and by the sinnes  
 of the people. Which spake Him  
 not unwise, but undeservedly un-  
 happy

happy in their imprudent treachery: And unhappy only as to men, but happy in the highest degree, To bee accounted worthy to bee enabled to make reluctant nature bleed for the name of Christ. I observ'd, That the Moderator of himselfe (wosoever) is a Friend to God; much more a good man and good King conjunct. He was a Friend by double right; and by a sure Token, *Vsque ad aras*: Death it selfe could not divide God from Him, nor Him from God; who going thorow the stormes of it with King *David* (signifying a friēd) who was only ready to die in Him (*Si ambulavero in medio umbrę mortis, non timebo mala, quoniam tu mecum es*) could not forsake our *David*, who after many a rough and bitter Conflict on His behalfe, actually laid downe His life for Him; so that the *Elogie* of the  
one

one fitteth the other, *Vir bellicosus*  
 & *prudens*, & *Dominus cum eo*, Hee  
 Was a Man valiant and Wise, and the  
 Lord Was With Him.

As singularity of Gifts recom-  
 penced His naturall let in speech,  
 which circumspectious Nature  
 in a Piece of curious worke-  
 manship oft leaves unpolished,  
 least the full braine vent inordi-  
 nately: By the double guard na-  
 turally set upon it, superfluity of  
 words should seeme monstrosity;  
 the richest Mines have their  
 mouthes shut, making least shew  
 of treasure; the empty Vessel flotes  
 and hastens, while the well laden  
 dives deepe, and dravves much  
 vvater; an unsteady tongue  
 speakes an unsettled head, a staid  
 speech discretion. *Isocrates* (that  
*Atticke Siren*) vv as the svveetest  
 Oratour, and vvorst Speaker; the  
 most delicate Composer, and  
 harshest

harshett Utterer of an Oration under Heaven: *Moses* having all the Learning of *Egypt* (the only University then in the Universe) might be truly said to have all the Learning in the vworld (A Pincely capacity to conduct *Duro cervice populum!*) yet he telleth God (knowving his stammering better than himselve) Hee vvas not *Isb devarim*, A man of vvords, but even after God had spoken to Him, *Cevad pe*, *Cevad lashon*, heavy, and hard or difficult of speech; interpreted by *Tremelius* a let (*impedito ore, impedita lingua*) by the *Vulgar* a let and slovvnesse (*impeditioris & tardioris lingue*) and by the *Targum* such a deepe impediment (*יקיר ממלל ועמיק לשון*). That He vvas faine to pumpe for it. So His Capitall, and sole Civill Errour vvas in expression of too much goodnesse unthankfully abu-

abused ; in swelling His people  
 vvith Acts of Grace, unreasonable  
 for them to aske or Him to give,  
 vvithout more assurance of better  
 use of them ; in being *συμφορι-*  
*εργος*, carried about or lead away  
 with the love of an Adulterous  
 Parliament , recompencing His  
 deare Respects, as Mistresse Arden  
 (in *Hollinsheds* Chronicles ) did  
 her loving husbands ; who trusting  
 himselfe in her false armes, lost his  
 head-peece. As *Sponsus Regni* the  
 Husband of the Kingdome , He  
 tooke it to be a Helper to Him ;  
 and by *Salomons* advise in nuptiall  
 love ( *תשנה*, *In amore ejus errabis*  
*jugiter* ) He might have erred in  
 love of it vvithout guilt of er-  
 rout ; the fault vvas, in leasing to  
 it a speciall Branch of His Povver,  
 during the pleasure of it ; in bin-  
 ding Himselfe to attend the lea-  
 sure of its malicious errors ; in  
 giving

giving it leave to Sit, till it could  
 Sit no longer (and so it did, till  
 it cast its Plumes, in hatching a  
 Cockatrice egge to *Esay's* flying  
 Serpent, that rovv'd and scatter'd  
 it:) In a vvord, in making it  
 perpetuall, that made it selfe  
*Dictator*; This perpetuall *Dictator-*  
*ship* undid Him. At the Feast of  
*Saceas*, the *Babylonian* Slaves choo-  
 sing a King among themselves,  
 Govern'd their Lords & Masters:  
 So in the time of Parliament  
 vvhich His Writ constituted, His  
 consent continued and perpetua-  
 ted some Subjects Governours  
 (under Him) of all the rest; and  
 they made themselves Kings under  
 five Members; and Him a meere  
 Slave, either to the vvhistle of  
 their Bills, or to the scourge  
 of their Souldiers; to ratify the  
 one, or to bee curried up and  
 dovvne by the other. After *Otho*  
 He

He vvvas the second Prince I have read of , vvho evidently gave avvay Himselfe ; His clemency help'd His beneficence to shorten His Raigne, and life ; His trusting out too much of His Royall Estate, to set up over-greedy and untrusty Dealers, broke Him.

At first, the Life and Lines of *Britaine* vvvere in the Kings hands as Conquerour : vvho in the restitution of both, tying some to serve Him in the Warres , all to Allegiance by an annuall Oath ; Summoned Lay and Clergy ( more or lesse of either, as He pleas'd ) to advise vvith Him *In arduis negotiis Regni*. This His Great Councell grovvving on Him in all Ages ( the last above all put together ) vvvas novv become as unlike the first, as it vvvas the Privie Councell resembling it ; and the liker it is to that, the neerer is it to the constitution

tution of Parliament; for *Primum in omni genere mensurat cetera*, The first in any kind is the measure of all the rest: yet covetously affecting *Phaetons* undue, and unmanageable height, it felt his Precipitation.

2. Sapience, as the Benefactor to all Morall goodnesse, made Him a more exact Christian without impiety (as Prudence a good Man, and good King vvithout incivility) judiciously to understand, and rightly Order (without superstition, or imperfection) acts touching God; in Himselfe, and others.

1. In Himselfe first; For, to omit the heavenly speculation of His Booke, that *Kiriath Sepher* or *Academy* of Christian learning, incomparably plyed by Students, dayly in all places magnifying and asking for it, in the phrase of *David* praising and asking for *Goliath's*



*liab's Sword, There is none to that,  
 give me that: The golden method  
 and veyne vwhereof ( as of His  
 set hand drawving for perpetuity)  
 is not obscurely seen in the Letters  
 of His running hand, painting  
 for short continuance; And as  
 the Parliaments Censure of them  
 resembled Iulian's schoffe at some  
 Christian Writings, Ἀνίσταται, ἰσχυρο-  
 νολήσεται, I have read, understood,  
 and condemned them: So the Chri-  
 stians Replie to Iulian vvould  
 have fitted the Parliament, Ἀνίσταται,  
 ἀπὸ τοῦ ἰσχυροῦ, ἀπὸ τοῦ ἰσχυροῦ, ὅτι ἂν κα-  
 τήσεται, Thou hast read, but not  
 understood; for hadst thou under-  
 stood, thou hadst not condemned them.  
 As presumption, hatred, and  
 neglect of God shevv vvant of  
 vvrit ( *Dixit insipiens in corde suo,  
 non est Deus* ) so feare, love, and  
 care of Him, store of vvisdome;  
 feare ushering, love accompa-  
 D nyng,*

nying, and care attending it; and who more fearfull to offend, or more taken vvith Him in Holy Scriptures, (the *Psalter* specially, as the Totall containing History, Prophecy, Psalmody, Philosophy, Myſtery, and what not?) or more carefull to walke in *omnibus iuſtificationibus Domini*, in all the Commandements & Ordinances of the Lord blameleſſe? As infatuating luxury, the firſt (*Statim ſequitur* [*ſcilicet meretricem*] *ignorans quod ad vincula ſtultus trahatur*) ſo abſtinence the ſecond; and who more abſtemious? As earthy-minded impatiency that; ſo patient ſuffering of wrong (as favouring altogether of high & heavenly matters) this; and who more long ſuffering? As giddy haſtineſſe the one (*φύγῃς καὶ ζάλογος ὡς ἐμπροσθεν ἀφροσύνης αὐτοῦ*) ſo compoſedneſſe, the other; & who more compoſed? Who liker *Moſes*,

# THE TABLE. 75

ses, whose matchlesse meeknesse ( in the judgement of *Dionysius* ) made him worthy of Gods appearance to him? I imagine, one Reason why He is said to dwell in the Bush ( which He only once visited in a soft flame of inoffensive fire ) is, That He cannot leave or looke off the stampe of His owne gentle nature: He passed by *Elyah* in a still and soft voice; He could not but take up His lodging in the quiet bosome of His Majesty. To wind up all on one clew: As Aversion from God, and Conversion to the creature is the immanent effect of Folly; sin & foolishnes are *Termini convertibiles*, *Termes reprocicall*; *Navalath* comprehends both: So averſiō from the creature, & conversion to God, the immanēt effect of Sapience; and His Religious heart was so fixed to Him, That neither the force, nor love of three

Crownes could moove it fro Him.

2. Then in others ; manifested, as by His most Gracious incouragement of the Universities to the necessary study of the Liberall Arts ( the Hand-maide ) the honourable of the Civill Lawes ( the Usher, the misse whereof we had felt in forreine Treaties ) the comfortable of Sacred Theology ( the Mistresse ) to repell Atheisme forcibly breaking , and Heresy subtilly stealing into the strong Hold of Trueth : So by His Care that the Holy Scriptures should be interpreted , not by Novelizing Humourists , but by the Primitive Fathers and Councells, ( the want of which skilfull and faithfull Pilots drownes men in errours ) faithfully preached in the forenoone, and catechetically dealt in readier portions in the afternoone in all the Consecrated Places of Gods wor-

worship; the repaire and beauty whereof He so tendered, That an Honourable Personage saying of two together ruinous, *For want of other remedy, one might be pulled down to mend the other*; His Constantine-soule replied, *God forbid, ô God forbid, my Lord!*

So singularly veis'd was He in the Government of both, to the mind of God, ioy of Angels, happinesse of the Body Ecclesiastick & Politick (unhappy onely in the ignorance of its welfare) till a bloody Issue unadvisedly made in the Earle of *Strafford*, weakened the powers of it: God permitting a sort of Wretches (whose wickednesse wants a name bad enough for it.) under pretence of curing distempers in it, to cast it into a Schisme; cutting off, First the Members, then the Head, lastly (*Quantum quantum in se*) the

Royall Root & Branches, by Proclamatiō with *Skcbs*'s trumpet, *Non est nobis pars in David, neque hereditas in filio Isai*; The Curle of lapse upon lapse overtaking many of those whose feet were swift to shed blood, *Let them fall from one wickednesse to another, and never come at thy righteousnesse*. And seeing them runne Division among themselves, harquebusing some, beheading others, and threatening more of the same *Concision*, I am sure they cannot stand, nor tumble further but into ruine. And if the prime Method of Gods revenging hand (crushing the Spring before the irregular Moovers, punishing the slinnesse of the Serpent before the sillinesse of the Transgressours) vary not, the last drop of *Covenanting* bloud (the first speciall Actor in the former *Tragedy*) will beginne, and of *Independent* (the last Actor in

in it) end the next *Tragedy*; in Ear-  
nest of further recompence, for  
His wrong, who after a lingering  
kind of continuall Martyrdome,  
suffered out to the last (which is  
the last and highest straine of  
Moderation, in the end whereof  
the Queene of *Sheba's* report con-  
cerning *Salomon* may be the Rea-  
ders of mine touching our *Salomon*,  
yeelding us all the time of His un-  
disturb'd Raigne *Skalom*, all possible  
Blisse in Peace, *Non est mihi nuncia-  
tum Dimidium, Thou hast not told me  
the one halfe*) purchased a greater  
Name among the Saints, than He  
had before among His Subjects.

As a Father, He held for Him-  
selfe, and His Heires: And as it is  
a sinne against Nature, to alienate  
the Crowne; so is it a fault wil-  
fully to impaire it; being His and  
theirs, theirs and His. *Rachel* and  
*Leah's* claime in the Estate of their

father *Laban*, shew'd him bound by the law of Nature to leave it ( all he could ) undiminished. Besides, it is undeniable, That the Ruler of the World ( doing nothing within the sphere of finite Agents without their ministry ) swore Him at His Coronation His Vicegerent, and Defender of the Faith, To defend ( to the uttermost of His power ) the Doctrine & Immunities of the Church, with the Rights and Liberties of the people : And say, Were there ever the like Oppressours of the one, or Persecutors of the other, or *Spollyons* of both ? Did not his exposition ( who is  $\tau\acute{o}\ \alpha\iota\rho\acute{\iota}\varsigma\ \tau\omega\varsigma\ \alpha\upsilon\tau\omega\acute{\nu}\ \omega\theta\epsilon\tau\acute{\alpha}\nu\eta\varsigma\ ,\ \kappa\alpha\iota\ \tau\acute{o}\ \pi\alpha\iota\sigma\tau\acute{\eta}\varsigma\ \alpha\upsilon\tau\omega\acute{\nu}\ ,\ \beta\epsilon\lambda\lambda\omicron\mu\acute{\alpha}\tau\omega\iota\ \iota\pi\omicron\sigma\tau\acute{\eta}\varsigma\ ,$  *The Ring-leader of their Heresy, and Minister of their Wicked counsels* , who hath nothing of *Peters* but his name and the spirit of seducement ; or of his Commission, unlesse it be, *Vade Satana* )



tana) of the *Kingdome of Heaven* for the *Kingdome of England*, on those words, *The Kingdome of heaven suffers violence, and the violent take it by force*, plainly intimate, That they take a *Cloude* for *Iuno*; *Alter Orbis Britaniae*, *The other World of Britaine*, for the world to come; the *Scepter* thereof barbarously wrested from His hand, for that of righteousness; the *Royall Robes* pulled from His backe, for the wedding garment; the *Crowne* and *Diademe* from His head, for that of immortality? Did they not then, & doe they not still leave no stone unmooved to make His Unspirited (& therefore apt to be Unchristen'd) Subjects all *Demases* to embrace this present world; and to seduce them into the way (for it is most certaine, Unchristian courses cannot have Christian ends) either of the *Alcoran*, by in-

dulgence of *Poligamy*; which their Opinion (creeping into corners to hide their loosenes) countenances; and their Apostle (*Peters* by name, but *Iudas* in haire and carriage) is knowne to have practised; Having one wife in *Holland*, and one or two more at the same time in *New England*: Or of the *Talmud*, by invitation of the Professors of it to returne, who for their owne horrid spite to *Innocents* (whom they Crucified on Good friday) were heretofore Banish'd *England*: Or of the *Panthœum* (the Church of all sorts of *Paganisme*) by Licensing all Religion but true, and going beyond the Cannibals in impiety; These, eating commonly wild men; Those, only the flesh of Gods people: Or (which is most like) into the Practise of all three together (*Turkes*, *Iewes*, and *Infidels*) like that *Egyptian*,  
who

# THE TABLET. 83

who (as *Iosephus* guesseth) made Gods of Cats, and Dogs, and all other creatures; That the distracted humours of his misguided Subjects running in crosse channels, might not meet in conspiracy; As if they meant to plucke Heaven beneath, and Hell above the Center; Or as if the Sect of *Cain* had now its Revolution after one thousand sixe hundred years, Holding, The path to Heaven is the way to Hell; The way to Hell the path to Heaven? All which detestable Errours (in testimony of His unstagger'd faith in the verity of both the Tables of the Law, whereof Hee was Warden) Hee resisted to bloud: yeelding no jote or title contain'd in either, but mastering by prostration of His head upon the Blocke, that which He could not in a military posture; naked, that which chased

# 84 THE TABLET

Him clad in Armour; single, that which overthrew hosts of men; the World thorow faith: which strengthen'd by the Holy Ghost exhibited in the Blessed Sacrament, and (who is able to say not?) manifested, first (I say not in the likenesse, but) in the strange appearance of a Dove, with a Voice from Heaven in the Presence the night before He Suffered; then, in the seasonableness of the Passion-Chapter Ordered to be (& accordingly was) read before Him in time of Divine Service the 30. of *January* (the Day of His Suffering) As if the Bishop of our soules had set the Service for the Day before the last Century; Cōstrued the Scaffold as *Elijah* did *Carmel*, for the place of His Ascension: the ascent thereof, for the lower rounds of *Jacobs* Ladder rear'd up to Heaven; the blustering stirre about

about it, for the Earthquake opening the prison doores in the *Acts* of the *Apostles*; the chopping of His flesh, for the hewing of His way out of prison; the Blocke whercon He humbled Himselfe, for a Remembrancer to take rise from the Crosse of *Christ* in His flight to Heaven; the unnecessary lockes to fasten His willing members, for a *Memento* to cast anchor sure and steadfast in His tempestuous passage through the red Sea of blood; the cutting of His sinewes for the loosing of His bonds, the losse of His blood for the benefit of *Christs*, the separation of His body, for the union of His soule with Him; His Decollation for recollection to His Head, the minute of Deprivation for that of Enthronization, the end of His dayes for the beginning of Eternity. His Art of Devotion taught Him

Him to rise by oppression, with the Moone, (representing the Church in the *Revelation*) to gaine by opposition, & to make whole some Antidotes of all the darts & stratagems of Satan. Thus prepared a Convoy of Angels took Him up, leaying His Mantle to hide the nakednesse of the Black Guard about the Royall Corps; His Christian charity forgiving those whom His farewell Speech (powerfull though it were) could not remoove from thinking to merit by Parricide, and wash their hands clean in Royall blood; nay those who (many of them) would not forgive themselves, had they asked God or Him Pardon.

Thus He had as just and unquestionable Title, through the Promise of God (*Bee faithfull unto the death, and I will give thee the Crowne of life*) to the Crowne

# THE TABLE. 37

of Martyrdome, as He had to the Crowne of *England*; and hath as undoubtedly put on the one, as He had done the other: Martyrdome being nothing else but a Witnessing of, and perseverance in the Faith of Christ; or opposition to falsehood under the Fatall stroke; The maintenance of good, or resistance of evill, contemning life it selfe for His sake; A faithfull custody of Divine or humane Trueth (looking to His command and recompence of it) storm'd by Death. And though (should I not over-runne Gods and my Princes Service) I had rather end my life now He is gone, than hazard the casuall, or beare the certaine trouble of it, I may live to see the day of His Registering in the Booke, and Commemoration among the Noble Army of Martyrs.

O Bles-

O Blessed Martyr! what height  
of praise is not inferiour to your  
Worth! You were content to quit  
Your owne Royalties, to confirme  
our Priviledges! Your liberty, to  
restore ours! To descend from the  
Throne, to make us a Royall peo-  
ple! To take up in cottages, to settle  
us in quiet possession of our howses!  
To be in bondage to Your Servants,  
to reder us Free men of England!  
To walke the Round, to establish  
our rest! To wast the taper of Your  
life with watching, to cover our  
sleep with security! To take up  
with many a hard and cold lodg-  
ing (where You had no curtaines  
but aire, no Canopy but Heaven,  
no Cloth of State but a Carpet of  
greene earth) to sweeten our ease!  
To stoope to a low Table (a round  
hil-



hillocke, or ditch-banke) to exalt  
 us! Among wormes, to allow us  
 Attendance! To slender Commons,  
 to furnish our Boord! To put off  
 Your selfe, to cloth us! To restore  
 us, with the issues of Your heart,  
 (herein exemplifying his Sym-  
 bol, A Pellican drawing her  
 breast-blood to suckle her feeble  
 creatures!) To bee cut in two for  
 us, whose duty and honour it had  
 been to be minc'd and emptied in-  
 to the channells of the earth for  
 You! Causing us thinke, if any,  
 You were the Man, who would  
 have made the third to drowne in  
 Terdition & become Anathema  
 for our good; which is more diffi-  
 cult and glorious in a Mighty Po-  
 tentate, than for the Doctor of the  
 Gentiles herein to excell the Law-  
 giver,

giver; That, wishing the Curse  
 alone; This, in company! O valiant  
 Champion! I shall admire in si-  
 lence, cannot expresse in words the  
 vigor of Your mind and body in  
 bearing Christs Crosse to compasse  
 S. Pauls Begger or Crowne of  
 Victory! O Gracious Master! we  
 loose our selves with sorrowing for  
 the losse of You, till we remem-  
 ber, You have obtained the Pro-  
 mises; The former of the Parlia-  
 ment, To make You a Glo-  
 rious King; The later of the  
 Army, To restore You to a  
 condicion of safety, honour,  
 and freedom.

For our good; which is more diffi-  
 cult and glorious in a Victory for  
 the Doctor of the Law, than for the  
 Doctor of the Law, to save the Law-  
 givers.

THE

## THE ALARVM.

**A**ND now, deare *Countreymen*,  
 pitying your distresse for want  
 of His Royall influence, were I  
 worthy to make your peace, my heart  
 would serve me to climbe His Theater,  
 and creepe in His steps to His end. Yet  
 to commend your carriage in it, or  
 striving against it, were to tickle you  
 to death: Επανστω ἰδὼν λυγροτέρους  
 ἰσχυρίαι δικῶν φαρμάκων, ἢ μὲν μέλιτι δι-  
 σάμους τοῖς ἀπλυσμένοις ὀρίσσει, Praise  
 mixed with pleasure seem's like to  
 Medecines which sweetened with  
 hony are administer'd to dying men.  
 The soundnesse of your hearts and  
 goodnesse of your Pulses speake you  
 yet recoverable, if you will venture to  
 breathe a vein for the expulsion of  
 naughty Humours: The necessity  
 whereof, if you are pleas'd to allow  
 me liberty of speech (which Princes  
 deny not, much lesse should Subjects).  
 — ἔσθω μὲν δὲ ὅδ' αὐτοῖς ἰγνῶ, I am  
 here to shew you; seeking your Cure  
 though the Remedy were offensive.

Why

Why then stand you gazing on one another, as if the Blow on the Head had made you yet insensible of His unparalell'd Worth ( who was the Wonder of men, Kings, and Christians ) beneficiall Protection all the former part of His Raigne, & Heroicall Endeavours & Suffering of fire Persecution for you all the later part of it; First by the *English* Zealots, puffing at the Coales of it ever since *Calvin* brought them in, then by the *Scotch* Brethren, adding breath to them; and in the end, by the jugling *Independents*, who ( having strengthen'd themselves under colour of helping to Reestablish Him ) blew them into a flame which spent Him? Weigh them severally as *Iosephus* did the three wicked *Sects* among the *Jewes* wherof *Zealots* were one, ( the first hunting, the next taking, the third Offering Him; the first going about to Uncrowne Him, by seeking His Prerogative, the Diademe of the Crowne; & His Authority, the Guard of it; the first & second to Unchristen Him, by urging Him to forswear Divine Service, with the established Discipline, the Divine or Apostolicall Fence

Fence of it ; the third cutting of the thread of His life with that Sword, which the other first drew and put into their hands against Him : The first ἡ πρώτη ἀλλὰ βυλάσας, not consummating but commencing, not effecting but plotting His Tragedy ; the last ἡ βυλάσας ἀλλὰ πρώτη, not plotting but effecting it ; the other ἡ διὰ βυλάσας ἡ διὰ πρώτη, neither plotting nor effecting it, but as the interlocutory *Chorus* springing and singing betweene the Acts of it : ) and albeit each of the three deserveth the exclamation of *Thucydides* against the *Athenians* touching the death of *Socrates*, 'Ενίστε, 'Ενίστε, *You have murdered, you have murdered Him* ; you will find the first worst ( as *Iosephus* did ) and last best, but that His Royall person and Crowne bleed more sensibly thorow their fingers ; Therein, it is true, they are the red *Figure* that stands for more than the other two before them. *st. Augustine* reading the Story of *Queene Dido*, burst into teares ; & can you without bleeding hearts recollect the History of *King Charles* ? Or see the wofull estate of your distressed Countrey, cousin'd by false Prophets, promising under their new Gospel

Gospell, Peace and Plenty in the place of Monarchy and Episcopacy, in their words whole unsucceeding Prophecies burnt their foreheads with the marke of lying Prophets, *Non videbitis Gladium & fames non erit in vobis*, *Sword & famine shall not be in this Land*: humbled with losses, struck with feares, gray-headed with cares, spoil'd with Warre, pin'd with famine, & ( if the ancient Observation be true, That Death of Cattle shewes the Pestilence ) likely to beare the smart of the triple Scourge. ( *λοιμὸς, λοιμὸς, πόλεμος* ) altogether: reliev'd by *Aliens*, who heretofore lived of the crums that fell from her Table; compassed with Pirates, over-runne with Theeves, more subjected to blood than *Holland* to water; coaled in some places, & in other some consumed to ashes, feared by Natives, reproach'd by Strangers, asking us, *Vbi est Ecclesia Where is your Church?* ( And being as it is, as to the publick justification of Gods Truth in Question & orderly administration of the Sacraments, under a Clowde, under a bushell in all Independent & Covenanting Congregations (each whereof hath its severall God and *Ephod* ) we should be puzzled to shew it visible  
did

did not a few Hills in Honest Wales and some other places hold out the Candle:) blubber'd with weeping for the lacke of a King the Head of it, of Nobles the Sinewes of it, of Iudges the Heart of it, of Counsellours the Sides of it, of Labourers and Artisans the Feet of it, of the Oracles of God the Soule of it, and enslaved by those who are the raging Spleen and unruly hands of it; more affrighting each family then *In Diabolis illis*, the Lord-Dana or *Dueño del trasgo* a wicked Spirit, by whose help (to play rexe the better and tyrannize more securely) they have remov'd Westminster Hall and the Howse of Parliament into the Camp (an Aceldama or Field of blood not Justice) changed the Great Councell of State into a Councell of Warre, & shrunke up that into a Court at London which is the Torture & Slaughter-howse of Loyaltie; like Phalaris Bull, Questioning none but unguilty, making all guilty whom it Questions, and saying, *Let us oppresse the poor righteous man, let us not spare the widow, nor reverence the ancient gray haire of the aged, let our strength be the law of Iustice; for that which is feeble is nothing worth?* Are not your hearts

hearts turn'd within you, & doe not your  
 eyes runne downe with water to heare  
 it ringing with the cryes, & see it run-  
 ning with the teares of poore Widowes  
 and Orphanes, crying out, *O vos omnes  
 qui transitis per viam, attendite & videte, sicut  
 dolor sicut dolor meus, quoniam vindemiavit me in  
 die ira furoris sui*, Is it nothing to you all ye that  
 passe by? Behold and see, if there be any sorrow  
 like to my sorrow which is done unto me, where-  
 with the Lord hath afflicted me in the day of His  
 fierce anger? Angels & Saints condole it, the  
 whole Creation commiserates it, and are  
 yee lesse apprehensive than all the Crea-  
 tures? Wherein, if God bee ordinarily  
 read as in a Book, view'd as in a Picture,  
 heard as in a Harpe, as Ancients write,  
 & seen as in a Glasse as *S. Paul* speak-  
 eth; certainly the inverted course of  
 Nature in the Elements drowning the  
 Fruits the last Sommer, and killing the  
 Corne and Cattle last Winter; and in  
 Beanes and Pease growing topsie turvie  
 these two yeares in the Fields of *Nor-  
 folk & Suffolke* (two of the United Coun-  
 ties) was *Digitus Dei*, The finger of God;  
 pointing at the unnaturall Combination  
 of those Parts, and Condicion of the  
 whole Kingdome, as a Resolution of  
 his



his Question, *Whether is it better for you that many Raigne over you, or that one Raigne over you?* As an Exemplification of that old Position,

Οὐκ ἀγαθὴ πολυκρατία, ὡς καὶ ἕνα ἔστι  
Εἰς βασιλεὺς;

The Government of many is bad,  
Let there be one Governour, one Head;

As an Affabulation to the Apologue of the hinder parts, first getting the Rule, then dragging the head & body through briars and thickets; And as the fullest Commentary in the World on that Text, *In illis diebus non erat Rex in Israël; sed unusquisque quod sibi rectum videbatur, hoc faciebat*, In those dayes there was no King in Israël, but every one did that which was right in his owne eyes. *Nathan never look'd with drie eyes upon the Prophets Draught of the Calamities of Iudea*; and can you without bleeding hearts behold the misery it selfe of your owne Land?

Yet ( O my bowells, my bowells! ) the woe is not at the full, the new Score is unpaid. If it be a Woe to bury Princes  
( *Va illi Provincia sepelienti Dominos suos* )

E

what

what is it to slay them? If Clods were tongues calling for vengeance upon Cain ( in *Adams* Epitaph upon his sonne *Abel* ) the stones before *White Hall* are clamorous ; if effusion of blood cry, King *Charles*'s roares ; if ( among other memorable Instances ) the unrighteous condemnation of *Socrates* for profession of obscure Divinity brought Mortality upon the Nation, His Decapitation for the clear trueth of God ( I shiver to say it ) will make ( without attonement ) the Land a Charnell-house, and the Inhabitants a heape of skeletons ; The taking away of Him who was Βάσις & λαὸς, the Pillar of the Land, tumble it into a *Chaos* next doore to nothing.

O Lord, my strength, and my forresse,  
 & my refuge in the day of affliction ! Thou knowest I am not unstamp'd with Thy Image, delighting not in the death or punishment of a sinner : Yet since I can not come to begge or receive dayly bread, without first saying, Thy will bee done on us, because it was not performed by us ; if thy wrath bee unsatisfied, I grudge not at it. But o my God ! When thou passest by in blustering winds, boisterous Earthquakes and furious fires, hide Thy inheritance in the clefts

clefts of the rock; when Thou passest thorow  
 the Land, passe by the transgressions of the  
 remnant of thy people; when Thy wrath  
 goeth forth, let some Moses pacifie it towards  
 Thy Israël; when the Flood cometh, let  
 Thy Noah's find favour; in the shower of fire  
 and brimstone upon Sodome, let the uncorrup-  
 ted escape; when Thy plague fall on Egypt,  
 let Thy mercy free Goshen. Thy judgements  
 are ordained for the ungodly, let them not  
 visit beyond their Circuit; Place and bind  
 them Followers of those whose impenitence  
 callith for them; Limit the Commission and  
 chaine the fury of them in England, as Thou  
 didst in Egypt wherein not one of them  
 touch'd the Hebrews; although they Quarter-  
 ed in the houses of the Egyptians, and all  
 the Elements conspired their overthrow: In  
 the time of bloody streames and fountaines,  
 their water was potable; of the lothesse disease,  
 their bodies were cleane; of frozges, filling  
 and crouking in all the fields, villages, and  
 houses; their rooms were priviledged, (as if  
 the vermine had knowne the guilty from the  
 innocent; who were punishable, who not;) of  
 flies and locusts mortifying trees and plants,  
 animals and men, they and their were un-  
 touched; of lightening and bolts, they were  
 unstrucken; of boiles and blaines, they dream'd

not of the trouble ; of singling out the first borne, Death had no power over them, no nor over their Cattle in the dayes of murraine . O Saviour ! Though at Thy Audis of the Cry of blood and bondage, all the vobles of Thy wrath should powre out on those who have transgressed the Lawes ; changed the Ordinance and broken the everlasting Covenant in putting downe Thy Worship and Seruant, to set up as many Gods and Thrones as they have Souldiers or Friends ; yet let the Haters of their ungodly Novelty only beholde their misery. Thy displeasure is as sharpe Phisicke ; O let the Operation of it be by Election of Peccant and Predominant Humours, and once more make a judgement of good & bad, bringing in one and the same plate and time, ruine to the one, Salvation to the other. Bee not wroth with the vvhole Congregation for the offence of some : That the righteous should be as the vicked, that bee farre from Thee ! Wee acknowledge with grieve of heart, wee have rebelled, wee have transgressed and rebelled, and the vvwounds of the Svword declare, Thou hast not pardoned. The Elders cease from the gate, the young men from their musicks, the voyce of the Bridesgrooms and the voyce of the Bride is ceased, the shewing for Sommer fruits and for our harvest is fallen,

# THE ALARM. 101

our holy and beautiful Houses where our Fathers praised Thee, are demolished, or profaned; all our pleasant things to allay the bitterness of our dayes, are laid waste or vurning from us. Our people seeke bread, they have given the pleasant things for meate to relieve their soules, the Priest and Prophet are slaine with the sword, our Princes are hanged, the Crowne (uove unto us) is fallen from our Head, Children are our Oppressours, Servants and women have ruled over us, and there is none that doth deliver us out of their hands; The Land is turn'd upside downe, and the chiefe Inhabitants of it are gone over the Sea. The punishment of the daughter of thy people is greater then the punishment of the sinne of Sodome that was overthrowne in a moment, and no hand staid on her. Behold o Lord, to whom Thou hast done this, and instead of thinking to adde to our affliction, put an end to it; Say once, It is enough: We are consumed with the touch of Thy hand, how shall we undergoe the weight of it? We are bow'd downe with the sence of it, dismayed at the continuance of it, we shall not be at all, in the aggravation of it; And Thy praise among men, breathes especially in the lives of Thy Saints; the minishing of whom is a lessening of it upon Earth; and

the spilling of their blood ( besides thy self will dishonour ) a cutting off of the Conduits of it. How long Lord, Holy and True, dost Thou not Judge and revenge our blood on those who dwell on the earth ! Thou wert pleased of old to avenge and pity thy people in captivity, saying somewhere, My people is gone into Captivity : Behold, see, we beseech Thee, we are all thy people.

You cannot thinke of rest in the taking you are, all out of joints ; nor of Recovery, but by a Fit of more suffering. I believe, Your inward Religion and Allegiance are untainted : yet as the Rule of Law is, *Idem est non esse, & non apparere*, Not to be, and not to appeare, is all one ; so the evidence of Fact, not the Tenet of Faith ; the works of the hand, not the motions of the heart guide the last Sentence: He that think's he is faithfull to God and Man, and seems not what he is, shall be accounted what he seemeth, *Qui negaverit me coram hominibus, &c.* Hee that denieth me before men, him will I denie before my Father which is in Heaven. Undeclar'd Loyalty, or smother'd goodnesse goes for nought. A Coward  
and

and an honest man ( say your pleasure ) are incompatible. You know his doome, who out of feare hid his talent in a napkin.

If you are of the Laity, and have any sence of Christianity, you will avoide their curse who fail'd *Deborah* ( Gods Lieutenant Generall against the *Midianites* ) *Maledicite terra Meroz, &c.* Curse the Land of Meroz, said the Angell of the Lord curse the Inhabitants thereof, because they came not to helpe the Lord against the mighty; And cursed they were out of the cōpany of the living, and Records of the dead, Divine and humane; No *Meroz*, or *Meroshite* once repeated in them: Or any relish of their renown and immortality on earth, who lately jeopardd or lost their lives in the high places of the Field or Scaffold to save their Countrey, you will spend yourselves but you will ransome it: Or any touch of old *English* mettle, Chronicled at home, envied heretofore, and still magnified abroad, you will not drudge in famine or starve in drudgery under Servants, or yeeld your bodies and soules a prey to *Isay's* Flies, drawing blood of you like flesh-flies,

raging like gads, pricking like hedghogs, and killing like hornets, as the latitude of your own unutterable Pressures is the Quintessence of the explanation of the word in all the Orientall Languages: Or any apprehension of the irrecoverableness of your Fall ( from the top of Mount *Gerisim* the Mountaine of blessing, to the foot of Mount *Ebal* the Mountaine of cursing; from the highest pitch of happinesse, to the lowest steppe of misery and blindness) without His light and Influence who is the *Rising Sunne* of *Great Britains*; as in adoring others in His Place, you would prove idolatrous: so in not Honouring or not helping Him up, you would confesse your selves enemies to your owne good. The *Iewes* dreame, That their sinnes retard the Comming of the *Messiah* ( *עונה מעכב* ) *ב' אה חמשי* ) Sure I am, tis your apparent fault, your Deliverer comes not. If it proce'd from misinterpretation of the diminution of your estate or fortune in the managing of the worke by Sea or Land, as an Vndoing to you; cherish your selves with the expectation of being shortly in a capacity to say with *Themistocles*, *Perijssam nisi perijssam*, I had been undone,



done, had I not been undone; The Close  
will be as comfortable as poore Iobs, *Et*  
*addidit Deus omnia quaecunque fuerant Iob,*  
*duplicia.*

If of the Reverend Clergy, brand not  
your selves with their infamous Marke,  
who (as *Balaam* seeing Preferment of-  
fer'd for Cursing *Israël*, and no other  
way to curse them but to seduce them  
to curse themselves, counselled *Balak*  
to hire their Worship of *Baal-por* by  
*Baals* women prostituted to them.)  
stealing into their owne Kingdomes  
(that is, all goodly Benefices) by helpe  
of Females as well as Souldiers, and  
under colour of being bound by Con-  
science and Oath, without feare of  
those who can kill the body, to curse &  
preach down Church and State for the  
setting up of *Christ's* new-found King-  
dome (indeed Antichrists;) and to that  
end, restraining to spirituall *Unction* *No-*  
*lite tangere Christos meos*, which all Coun-  
cells and Fathers expound of Royall,  
(Princes, Beware Your sworne Enemies: If  
You will hold Your Places, Root out Your Anti-  
podes; if they stand, You cannot; *Cæsar*  
and *Pompey* cannot stand together;) dare  
not now mutter one word against Inde-

pendents whom they account greater Opponents of it than Kings or Bishops, nor follow that they call Truth too near the heels for feare of having their teeth stricke out: Resolving rather to batten and ruffle in the Turne of all Religions; than die or singe their shins for the love of any; any will serve them, and they will serve any for *Balaams* wages; it was invincible opposition to Monarchy and Episcopacy (while they stood; it is (now they are step'd aside) profitable compliance with Independency (the last and worst Apostasy;) first, oppositiō to what they swore in the Oath of Allegiance to defend, now maintenance of what they swore in the Covenant to oppose; and will be (while it is) time-serving: which put together cast them on this Dilemma, Either that which they preached was not the Kingdom of Christ, or they are no Members of it.

I am one of your Fellow-members of the persecuted Church of England, waiting for a discharge from that Duty, *Sed abscondere aliquantisper donec transeat furor Domini*, Hide a little till the wrath of the Lord be over: Having leard of King Charles, and He of *Moses* (nourish'd by *Pharaohs* daughter

daughter faining herselfe Delivered of him as *Rex junior*, His Heire and Successor ) to leave all for God. *Moses*, a Land whose River emulates Heaven in raining *ánwſen áya* upwards upon it, when he observ'd *Nilus* swell'd above God, and the *Hebrewes* burthened below beasts ; King *Charles* another *Canaan* owing as much to Heaven for aire and influence as any Climate, when Hee beheld the two Rising Howses Adored like *Nilus*, & His obedient Subjects oppress'd like *Hebrewes* ; And I a *Benjamites* portion in that *Canaan* ( where I had rather be a good Subject, than a Commander elsewhere ) when I was urged ( not with the Rubricated Cords of the *Athenians*, but ) with drawne swords and bloody baltars to serve the *Idol* : And I infinitely more blasse God for the deliverance of my soule from the Idolatry thereof, than of my body from the perill of Imprisonment, Navigation, Sicknesse, & the Desert wherein I sojourn, which are the foure speciall Objects of *Iewish* gratitude, and the three first whereof I escaped very narrowly. They offer'd me restitution of foure hundred pounds a yeare, sweeten'd with

the Commendacions of my Abilities to Bow to it but in swallowing the Oath and Covenant: But *Christ's* rejection of *Hæc omnia dabo*, Lessoning me not to sell my selfe to worke wickednesse, but to abhorre Presentations under Simoniacall contracts, I replied, I had rather cast my stuffe & tackling all over boord to save my Passenger and Pinnace (soule and body) than sinke my passenger and pinnace to preserve my stuffe and tackling. Considering the Ejection of *Adam* out of *Paradise*, and of the Angels out of Heaven, I account no place safe, or worth immoderate contestation but *Locus universalis*, God, whose Center is everywhere, and Circumference nowhere. Hither in time of Warre fled King *David*, (*Esto mihi in locum munium*) King *Charles* after him, and I (among others) after King *Charles*. If ye aske, Where I am? I am here; whence (God enabling) no Living shall draw me, no Court or Souldier force me. When I was not permitted to hold my Living and this Place together, it was my happinesse to choose the better part: Contrarywise, it was the unhappinesse of as many of you as enter'd into that Co-

venant

venant against God, or serv'd the Parliament or Independent against the King, in like extremity to take the worse; Livings without your Place, or Places without a Benefice, a Being without repose, a certaine superficies of an Abiding without God, who is no refuge for such persones. Remember the Agony of the Bishop of *Rochester* in *Henry* the Eighths time, because (as he alledged) he had not dealt sincerely and openly in the Cause of God, but Subscribed with the Limitation, *So farre as the Lawes of God and the Land permitted*; which was your owne way of taking the late Covenant in *Shrewsbury* and many other places. If he overcharged his heart with sorrow, you have more cause to break yours, for more failing on lesse urging; you abandoning a better Cause to save your Estates, he only halting in a worse to save his life. Had yours also been endangered, you should not at any hand have sold the Truth, but either have fled for it with *Athanasius*, or stood to it with *Ambrose*: Holding his Principles, *Templum quod hactenus servavi in pace, in bello non deseram*, The Church which I have hitherto kept in peace, I will not forsake

sake in Warte, *Depossum quod servandum*  
*accepti, neque vivus neque occisus dimittam,*  
 That which I have taken to keepe, I will not  
 leave living or staine; you are also bound  
 to runne the hazard of his Conclusion,  
*Occide hic, si libet, Kill mee here, if you*  
*vwill:* Keeping possession of your  
 Churches, his Animosity is necessary to  
 doe the duty of Residentiaries, who  
 shrinking not at the Commination of  
*Valentinian Eunuch, Caput tibi tollam, I will*  
*have thy head;* Answer'd roundly, *Patiar*  
*quod Episcopi est, tu facies quod est Spadonis,*  
 I will suffer as a Bishop, thou wilt act like  
 an Eunuch. Wherefore call to minde  
 your Covenant with God, which by  
 your patching in the contrary you have  
 violated, scandaliz'd Christianity, hear-  
 ten'd the Jewes to say in my hearing, *You*  
*see Christians will stand to nothing,* and your  
 Congregations to erre, which askes a  
 Sinne-offering equall to all theirs. Hi-  
 therto are ye come by an untidy Parlia-  
 ment, wherein (that I may use s. *Aug-*  
*ustins* words of the Councell of *Arimin*  
*Convocated to reseind the Nicene Acts*  
*against Arians,* as this was wrested to  
 breake the hedge of Gods Vineyard,  
 that all who go by pluck off her grapes)

*Multi*

*Multi paucorum fraude circumventi, gravem  
& miserandam fid.: jacturam fecerunt,* Many  
circumvented by the fraud of some few,  
made grievous & lamentable shiprack of  
the Faith; And this is your way backe  
to your first estate; whosoever will not  
know it; *Neque cognoscat eum amplius Locus  
ejus,* Neither shall his Place (capacious  
of knowledge, God) know him any more.  
You reckon Him as the Center, the  
World as the Circumference, the lines  
as Passengers to and fro betweene them,  
and a recess from either of them as  
an approach towards the other: As you  
have then left the Center to gaine the  
Circumference, so now turne the current  
of your actions, saying, *Returns unto  
thy rest o my soule.* The further you goe  
from it through love of Separation, the  
further you are from one another and  
your King in it whom you would faine  
enjoy; the neerer you draw to it by ju-  
stifying of the Trueth, the neerer you  
are to Him and to one another; and the  
neerer you are to Him & to one another,  
the neerer you are to it; and the speedier  
your recourse is, the sooner will you  
Concenter with Him in peace and wel-  
fare. Were not unhappy Differences

now

now unseasonable (A common enemy reconciled the *Arrians* to the *Orthodox*.) chewing of old jarres or grudges, or favouring of new fangles will eloigne you, looking backe upon worldly advantages retard you, Vnity in the Faith and true Worship of God haste the happy Meeting. You are the Mouth of God to the people, and of the people to God: As that, you are required upon paine of death to excite and Arme them; your unanimous excitation of the untainted Heads in each Parish, may draw the Body of the Land to assist your Sovereigne; as *Iehoida* the Priest did the Capitaines over hundreds and chiefe of the Fathers of *Israel* to Anoint *Iosiah* in place of *Ahabiah*, who had destroyed all the seed Royall: As this, you are to stand in the gap and make up the hedge; your Religious Prayers may obtaine the Host of Heaven to stand with Him; The most experienc'd Restorative of a distressed Republique, hinderance of Adversity, furtherance of Prosperity to Mankind, is the weeping of the Priest betweene the Porch & the Altar. This may satisfie for your preposterous keeping Possession of your howses, (once repented off) while



while Conscience warned others out, & not to returne without the King; shunning thereby *scilla* on this side, *Caribdis* on that; the perill of their owne lives by speaking, the guilt of other mens disobedience by silence: There is no apprehension or signe of danger, where the Trompet sounds not: The people is apt to runne whither the Pastor seemes to looke, and takes for trueth what he opposeth not.

Whosoever you are, suffer not your selves to be deluded (as the *Israelites* were with the *Gibeonites* old shooes) with the colourable pretence of the old Protestant Religion late protested. Is the Protestant Religion the extirpation of it? Are they Patrons of it, who were the Destroyers of Him, who was the Defender of the Faith and true Professors of it? They Members of the Church, who tooke off the head of Him whom they stiled the Head of it? They sonnes of it, whose opinions and courses all Fathers condemne, all Christians abhorre, all Pastors (Catholique & the rest) call Traitors & Murtherers? God He knowes, were I the least touch'd with their *Gangrene* (the last and poysonfullest scumme of

of false Religion the stalking horse of Usurpation) I should throw my selfe at the threshold of the Temple, crying with that Delinquent ( in a time of lesse fry Triall than this of ours is; that urging barely to renounce *Christ*, this to forswear Him and His Annointed) *Calcate me insipidum sal*, Tread upon me unsavoury Salt that I am. Nay, for my part, let him be cut in marble, lie entomb'd in, & savour worse than a House of Office, with *Arrius*, *Macedonius*, *Sabellius*, and *Eunomius* ( all set together in it by *Theodosius* ) whom any earthly interest swayes to countenance any their least Plea or practise. As the *Arrians* calling themselves *Catholici*, Catholicks, were *Pseudo-Catholici*, False Catholicks: So these are not Protestants, but Anti-Protestants; crossing the wayes of all Reformed Churches; not Christians, but Anti-Christians, battering the Grounds of the Catholick Faith: Who ( as Rebels ) are Witches ( *Rebellion is as the sin of Witchcraft* ) and witches ( in Composition with their Familiar Spirit ) abjure the essence constitutive of Christianity conferr'd in Baptisme, and ( in conversation with Mankind ) the harmelesse Property of it observ'd by *Pliny*.

Nor

# THE ALARM. 113

Nor with the contemptible colour of Conquest: *England* was no uninhabited Desert, that by the Law of Nature yeelds to the length of his stride & sword that sets the first foot upō it; nor the Prerogatives of the Crown, like *Fera natura animalia*, his who can first lay hands upon them. His Title to the Crowne was of longer standing, than (not to disparage any in that Sacred Order) any Princes in Christendome to His own; & had any Forreiner (*Christian or Iew, Turks or Infidel*) violently taken it from Him by causeless Armes, he had been by the Law of Nature & Nations an Usurper; or willingly, Him from it in just Battell, a Murtherer.

Nor by the subtile promises of golden times: Vice seldome walkes abroad unmask'd with Vertue: Tyranny cannot thrive or stād unsupported by it: So great is the strength of the one, & weaknesse of the other, That, *Gli huomini anche per conservarsi lungo tempo cattivi, hanno necessitā di offrire molte volte buoni*, Men must be many times good, even to preserve themselves a long time wicked. *Aristotle* will have a Tyrant part good, and part evill: A packe of theeves are not unjust among themselves: *Alexander* who robbed the World, did

some

some justice on others : *Nero's* many Vices without any Vertue were not long liv'd: The Raigne of *Richard* the Third as impudently as desperately stepping into the Throne by neckes of Orphanes, & depopulating whatsoever threatened his bane or trouble, was lengthened to two yeares and more, by execution of good Lawes. And this *Canaille* of wild Independents, Notwithstanding they have hewed their way to, and lop'd off the Top, and (to their power) grub'd up the Rootes of the Royall Stock, by snapping (ô uncharitable Infidels!) all those who dare to pray for, or name or looke towards it, & by stopping the old course of Fasts, Lectures, & private Meetings, least turning honest against their wills, they fall to build up what disobediently and treacherously they help'd to pull down; & to blesse, what, to advâce their Masters, they used to curse (like that Magician whose mouth corrected his ill meaning, and moulded his hearry curses to vocall blessings;) Carry on their Projects for all that (ô monstrous impudence!) with Promises of Prosperity.

Nor with the impression of Panick feares: They have more cause to tremble than you to feare: There is a Regall

Branch, Secōd to none but That whence  
 He sprang (and to that only in time of  
 groweth) whose late thundering Mis-  
 sive shooke the Counterfeits Parliament  
 and the Camp into the case of Devils,  
 howling at Christs Cōming, The Youth of  
 Bethlem silenc'd their Oracles; & made them  
 (fearing they have made their owne  
 Gallowes in setting up the Scaffold at  
 Whitehall, and ate at the point of Adoni-  
 bezek's & the late Parliaments Confession,  
*Sicut ego feci, reddidit mihi Deus*, As I have  
 done, so God hath requited me) Cry like guilty  
 Schoole-boyes *Non ego*, 'Twas not I: But  
 cut of all hope to cleanse their hands of  
 that staine which all the water in the Sea  
 cannot wash off the skirts of any rotten  
 Member of them all (I should not likely  
 misreade, should I asseme) They plot  
 with *Aristides* to evade, not give Ac-  
 count of their godlesse doings; Thinking  
 to slip into France or Holland, or rather  
 some new-found Nooke (could they  
 find it) without dependance of God or  
 man, and to bñne there the second Har-  
 vest of the Land (now praty forward) to  
 flourish by it, in imitation of some rio-  
 tious Members of the valucky Parlia-  
 ment, whom (having reap'd the first)  
 they

they have sent as Harbingers to take up  
 roome for them, as it had done impos-  
 sible. Caveliers to welcome not only  
 those but other Members and Adhe-  
 rents of it, who (*sunt Remission. generata*)  
 will questionlesse pick out a time to fol-  
 low them.

I acknowledge, it ask'd time to expell  
 their First Parents under *John of Leyden* &  
*Knopperdalling* out of Germany; and the old  
*Saxons* out of England; (whereof *Fairfax*  
 is a Relique, his name in their Language  
 signifying *Faire face*; but Nature hath  
 put him on a visage as contrary to his  
 name as his Black actions are to his pro-  
 testations; Courting His Majesty on the  
 way from Newcastle, as with Apologies,  
*I hope Your Majesty thinks it is not so*, Or so  
 with Gratuities, a Coach and six horses  
 (to carry Him to His Funerall & to ef-  
 cheat againe to him) and with a forme  
 of Hospitality, ending like his entertain-  
 ment of the States of Holland; who  
 inviting them to dinner treacherously  
 and barbarously set their owne heads  
 before them, the renowned Prince of  
*Orange* escaping narrowly; Or like his  
 kindnesse who gorgeously attai'd him  
 whom hee meant to put in Mourning.)

But

But our unclean *Legions* are more vexatious, urging to more resistance than that *German Army* either occasioned or found, till in the end; and but a handful to Royalists; who were they once United, are enough to eat them, which is the Mode (in *Clenard*) to quell Locusts whose Character fits (if it were not made for) them, *Rex non est Locustæ & egreditur Chotsets*, *The locusts have no King, yet goe they forth all of them by bands, or yet goe they forth cutting asunder all things themselves.* They are but few in comparison, and two will chase ten thousand now their sinne is full; The wilde asse impregnate is easily overtaken. They are but few, and those (like *Babel*) so odious to, and *Independent* of God and Man, and of one another, That they cannot long be, nor will they vary from themselves without a halter.

And for those *Saxons*, they had Backs without; these have not a friend within, except a few made by Church Lands, whose sacrilidge will hurt more, than their Bags (if there remaine any) or the feeble sinewes of their covetous and Idolatrous old age can help them: Our Saviour whip'd out those who bought and sold in the Temple; Hee will not be dri-

be driven out by the Buyers and Sellers of it. The former Venerable, now hateful name of Parliament, as it is corrupted and assembled riotously not legally, scares lesse than a Drumme made of the skinne of Parliament, would. It cannot adde a souldier. And those they have, seeing the Royall Standard, will bee asham'd of false Colours; or Heire Apparent of the Crowne, will be affraid to skirmish away body and soule to uphold the pride and riot of sordid Officers. An Army doth not alwayes maintaine, what it gets its Chiefetaines. Blind Obedience leads it oftentimes into doleful errors, which once discovering, it gives them the *Cantonada*. *Maximus* coming to the Empire by a bloody Practise upon the Emperour, was deserted by his Souldiers as soone as *Theodosius* (the right Heire) gave him Battle. And what should hinder these men to do the like? Not Benefit; their present wages is but the common pay of souldiers; which the Service of the Crowne (like that of *Cyrus*) would mend with Mannors, Pensions; Farmes, Offices, and (which is more than all, for what is livelyhood without life?) with a free Pardon of mis-



mis-employing Armes to the dis-service of it. Not love; Traitors are hatefull even to those who are advantaged by Treason, much more to those who share not in the benefit of it. Moreover, they see themselves kept like Dogs to beware their Boodies, & hang'd up, if they looke but off them; why may not they fasten on them to helpe themselves? Or had they cause to love their persones, they have more reason to hate and leave their wayes; unlesse they intend to accompany them in the ignominy of the first, & paines of the second death. No, nor shame neither; Tis no disgrace to present His Majesty with their heads or persons, whose death would be a laudable parricide, & an expiation of former Murthers to the Presenters of them.

Againe, the Saxons pester'd only some parts; these beggar and starve the whole Land; and the most heartlesse lubber, scuffles to get bread; *Necessité rend magnanime, le couard pusillanime, And Vilain & affame, demi-courage.* S. Chrysostome notes, That the *Ivies* mentioned this onely Miracle wrought by Moses, *Pater noster manducaverunt Manna in deserto, Our Fathers did eat Manna in the wilderness.* The Crowne (besides

sides the unsupportable weight of Malice hang'd on it ) is heavy enough of it selfe for the most Princely shouldrers : And, were either *Fairfax, Cromwell*, or *Ireton* woo'd to weare it, minded they not to be press'd to death with it, they would use his Apologie whom the *Jewes* invited to undergoc it, *In domo mea non est panis, In my Fathers house there is no bread.*

The first is fitter to traile a Pike ( as he hath done in *Holland* to earne his *Ruggen* ) than sway the Scepter : And if his Place before, were above a High Constable of a Division, it is now below the High Constable of *England* ; which is a kind of King, commonly a Tyrant, as he is ( if he be as well Ruler, as he is Generall of all ) the archest that ever was.

His Second was as ill stored, till the lamentable death of Friends rail'd, and put him in love ever since, with other mens ruines : Mortuaries made him, & he is growne up by the same Principles. He had better provided against his thirst of pelfe and vaine glory, by learning of his father to Trade in beere, not bloud ; to brew from the Cisterne, not fountaine of life, as a Beere-brewer, not a Vulture that followes the Warres for prey. Deceitfull Magicke told the Earle

Gowry, The Earle of Gowry should be King of Scotland, but Providence preordained the King of Scotland to be Earle of Gowry : The enigmaticall Blacke Art ( for he practises not a Gods name ) beares *Fairfax* in hand, That the Vicount of \_\_\_\_\_ shall be King of England; setting the Figure which he cast for it in the mischievous head of *Cromwell*, whose Devillish policy hath destroy'd the King, and cast the Kingdome into a Consumption. *Scotus* allowes the Figure ( which such as deale in that Art to that end, set in some scurvie dogge. hole ) to be destroy'd, because 'tis *opera Diaboli*, the worke of the Devill : Were it done ( *Cromwells* head off ) God would make England recover, and the King of England Vicount of \_\_\_\_\_ This is *Goliath*, the Champion of the Philistines, if ye prevaile against him, the rest will vanish.

All the third Fury had, is not worth Surveying; one of the *Cassuccim*, *Ignobiles homines quos fama obscura recondit*, obscure multitude. And who will like of such pitifull base stufte to make Princes or *Triumviri* of? What Flocke indures Pastors that cannot feed them? What servants Masters that cannot keep them?

What people Pillars that cannot beare them? If lightening consume them not, earth swallow them; not, their owne hakers, swords or souldiers dispatch them not (the usuall ends of Rebels) Your owne indigency through their Fleecing of you themselves, and insufficiency to protect you from others, will in the end enforce you to fall upon them; One way or other, the *Cabalists* Observation will come to passe, *malak turne kalam, cether cereth*, ambitious incapacity of Empire bee cut off with shame. For,

As the famishing oppression of their theft and plunder is too hard to beare: So is the measure of it too excessive to Raigne long: All unmeasurable Vice is undurable: The Fall of Angels, and of the late imperious Parliament are faire Examples of it. Disloyalty laden with almost all vices incident to a Spirit, was the fall of *Lucifer*: who judging his owne admir'd strength, and excellence, and preheminance too great to obey, unfit to be commanded, would have separated the Power of God from His Essence, and so have Rul'd by his owne Authority without controlement, acquiesc'd  
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in his owne naturall happinesse without beholding to God, or beholding to Him for His Vision (the Object of supernaturall happinesse) but to himselfe for the purchase of it; to Him for the Ground, to his owne endeavour for the fruit of it (the Herely of *Pelagius*:). Of a Vice-roy, he would have been a King, happy in himselfe, and all other Creatures to have been happy in him, derive from him, hold from his happinesse: He would have sit, and all the rest to have stood and waited, *Sed ibi in novis Testamentis, &c. Nicolaus de Orbell.* following the subtile Doctor of the Schooles couches all in *Independency.*

And with the winning promise of more liberty, authority, and felicity under him, than under God, (fitting the Parts of Angels, as was pretended) he drew the third part of the starres of Heaven (numbers of Angels, who were ambitious of beeing Messengers at their pleasure, not at the will of their Lord) into his Conspiracy.

The good Angels dislik'd the Motion, and by disliking opposed it (the disaccord of the Will is the resistance of it) Mustering under *Michael* the Arch-angel,

who ( it seemeth ) first dissentied & used the Word *Mi-ca-el*, who is like to God? In answer to the Revolters *Ero similis Altissimi*, I will be like to the most High, or *Ca-el*, like to God: 'Tis no Fiction, S. Iohn records the Battell and event together, And there was Warre in heaven, Michael and his angels fought against the dragon, & the dragon fought with his angels, and prevailed not, neither was there place found any more in heaven. And the great dragon was cast out, that old serpent called the devill and Satan which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him.

The Ringleader in the sinne, was reckon'd first in the punishment; the first Angell, made the prime Devill; *Lucifer*, the Prince of darkenesse; he who was *Altissimus* in preheminance & happinesse under God, *Infinus*, the lowest of all in misery; Priority in sinne and woe, being the last and furthest remove from God.

His Followers, who were not content with the perfect freedome of Gods Service ( yeelding solid delight, which the ambition of a false name by domineering only dreameth of ) were of free Angels of Heaven; made their Seducers slaves in Hell. Their exchange of Allegiance,

was

was the exchange of liberty for chaines, Glory for shame, power to doe good for power only to doe mischief, and of the Title, *Angels of God*, for *Angels of the Devill*; All they who would not rest Beatified under the right Scepter, are Damn'd to suffer under the scourge of Iustice.

I wonder at their hast, who had they staid their time ( although they should not have been exempt from doing service, yet ) according to the Fathers and Doctors of the Church, they had enjoy'd the substance of their desires; *Lucifer*, in the settlement of preheminance over all the Angels, and all the Angels in the confirmation of Beatitude. Impatiency of delay, thorow pride of naturall excellency ( *Initium omnis peccati, the negative beginning of all sinne* ) covetousnesse of having more ( *Radix omnis peccati, the positive beginning of all sinne* ) and love of vaine glory, sprang their folly of Insurrection which cast them headlong.

But, if those Glorious Creatures whose understandings were full of trueth without errour, and light without darkenesse, were for all that, so in considerate as to affect their owne, and ( as it fell out ) all

mens destruction, I wonder not, That no Court of Mortalls ( full of error without trueth, of ignorance without knowledge ) should be Priviledg'd from Inconsideratenesse; If the Intellect of unspotted Angels did not at all times actually point to reason, the blind judgement of men cannot.

Hence was it, That some Heady Members of the Parliament, meaning to set aside the Person of His Majesty ( where He could not conscionably joine with them ) to challenge His Power, to take State upon them, to Rule *Authoritative*, by their owne Authority, to make themselves as it were of *Sella minoris Magnitudinis*, *Luminaria magna*; of Members Heads, of Subjects Kings, of Counsellours Commanders, of usefull Conduites of Civill happinesse the Springs and sole Causes of it, without any thanks to Him who ( under God ) was the Fountaine of it, or to His Lawes ( the Fence of it :) or with thanks to His Title only ( doing all their Feats in His name ) but to themselves as Authors of Lawes, *Halcyon* & blessed dayes: And *Lucifer*-like, poysoning the Major part of it with the thirst of more liberty and Priviledge recom-



commended to it as suitable to the Place and dignity of the High Court, caused it *ἡτοιμασέν*, to enter the lists with God & His Servant, to plucke downe the old Church and State, and build up new in their place. And that, as with the zeale of Saul, who made harooke of the Church, breathing out threatenings and slaughters and persecuting to the death the Disciples of the Lord, beating in every Synagogue and entering into every howse, and haling men and women committed them to prison; & with the treachery of Athaliah, crying, Treason, Treason, shee herselfe being the only Traytresse; so with the manners of Saracens, who thinking a man may lawfully use his owne at pleasure (and what more his owne than the members of his body?) gave their tongues to lying, slandering and blaspheming, their hands to murder, robbery and oppression, their members to adultery, fornication and unclearesse, their throates to drunkennesse, gluttony and debauchesse, and their hearts and heads to plotting mischief. As pride of Parliamentary greatnessse, ambition of aery honour, and covetousnesse of Church-lands were of their Counsell to beginne the Worke;

So there was no Vice in all the world, which was not of their Guard to finish it. To this day, Murther (if some mens Optickes erre not) cryes in their very lookes, stained with the bloud of Loyalty; and Oppression, in their high failes, carried at the charge of the Royall party; In forreine Countreyes, who but they? Fifteene or sixteene thousand pounds to purchase a Principality is nothing with them.

And as new Opinions commonly are old Heresies newly furbush'd: So later Rebellions, former practises on the same Traiterous Principles: Their special Blind to hide themselves in the worke (That I may plowe a while with the Lawiers Heifer) was the Tenet of the two *Spencers*, That Homage & the Oath of Allegiance were due rather to the power of the Crowne than to the Person of the King, whence they inferr'd it lawfull to reforme by force or remove Him; which standing condemned in two Acts of Parliament, they faine would, but could not possibly wipe off themselves;

Neither by pleading *Non est factum*, *Deniall of the Fact*; For why else was He said to have broken His Trust? Why else was He

He prosecuted by swarmes of Souldiers sent out to attach Him? Why imprison'd when Hee was overtaken, but to rule above Him, or without Him; to make Him weare His Crowne after their fashion, or take it from Him? Of such seditious Proclamations, villanous Pursuances and false imprisonments, what other end was probable, possible or imaginable, but the end of His life or Raigne; to bring His backe of Steele to their bent, or breake Him? Should I looke by their Levell who shot at Him, I should not mis-aime in saying, They meant both together; I never yet heard of any Order to spare His life. If I thinke they purpos'd it, my charity exceeds theirs to me; who (not to speake of their other hard usage, granting me nor a Bible of my Library to comfort me, nor a sheafe of my Meanes to nourish me, nor a sute of my clothes to cover me, nor use of common aire to refresh me, but banishing me the Countrey, because I would not be perjured with them) hailed me out of prison in the dead of night (as blind and turbulent as themselves) to taxe me of Papistry, the undeserv'd Livery they gave to all our Subjects and

good Christians : who, had their mindes beene unsettled in Religion, happily might have thought the furthest remove from them, the neereſt approach to God, and ſo have been ſooner turn'd by their Oppoſition than by the Arguments of *Bellarmino*. But this is plaine, if they intended not to powre out His bloud, they thought by drying it up with griefe of long Durance to put Him to a more dolorous though leſſe inglorious kind of death ; for ſure I am, they meant not to make a ſecond Chafe of Him.

Nor by diſtinguiſhing the Power of the King from His Perſon, without ſeparation ( ſo they ſaid ) of one from the other ; For, during His liberty in the Field, and imprisonment in the Iſle and other places many miles diſtant from *Weſtminſter* where His Authority was detain'd to governe by Sea & Land againſt His Perſonall and expreſſe Command, was not the one ſeparated and divorc'd from the other ? And had not the allegation of this Diſtinction ſeem'd in ſome ſort to countenance this ſeparation, it had been as certainly unproduced and unpleaded, as it is ungrounded.

And Ground it hath none ; For, to  
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omit *Scotus's* Rule, *Quæ non possunt separari non possunt realiter distingui*, Things inseparable ( as these are, and granted to be so ) are really undistinguishable; The Members of the Distinction are coincident, the Personall and Vertuall Presence of the King is all one; all the Iudges of the Land determining That the Parliament tooke beginning the day *Queene Elizabeth* came to it, not the day mentioned in Her Writ, wanting then health to come thither; and the unerring Law-giver bidding us render to *Cæsars* Person, what the Apostle chargeth to give to His Power; And as the Rule of Law is, *Non est distinguendum ubi lex non distinguit*, We may not distinguish where the Law distinguisheth not; so the Canon of the Gospell is, *Quæ Deus coniunxit, nemo separat*, What God hath join'd together, let no man put asunder.

Iesu God! That He should be subject to His Councell that had sworne Allegiance to Him as supreme Governour! That He should be servile to any person in any case, who in *Foro poli & Soli* was allow'd ( under God ) the only supreme Governour over all persones, and in all causes in His Dominions! Or that ( as it was urged *Termini terminantibus* ) He should

should be the only supreme Governour in all things, without supreme power to governe, Supremacy of power denominating one who in the *Pradicament* of Government hath no Superiour or Equall! That He should have no power by Sea or Land, who was since confess'd to have the *Militia* ( the summe of all power ) in Him! That in the Propositions sent to the *Scots* in *Newcastle*, He should be said not to be in a condicion to Governe, who as King of *England*, could not misgoverne or doe wrong! That His Servants should be His Masters, His subjects States, undertaking to force Him to signe their Bills, who ( all the world knowes ) might have considered of them if dubious, or dash'd them if incommodious! And ( in common reason ) who was the fitter Iudge of inconvenient or good Receites for Distempers, He who was *Medicus Regni*, the Physician of the Kingdom, aided with the Consultation of His Iudges and Privie Councell, or two or three sometimes unexpert persons who without helpe cannot prepare a Bill, yet usually make the number that swayes in Parliament? As who was fitter to be continued *Custos Sigilli*, the Keeper

per of the Great Seale, He whom God ordained and the Lawes called *Custos Regni*, the Keeper of the Kingdome, and could not wrong it, or they who could, and did abuse it to their benefit?

But as the *Grecians* spake of the *Barbarians* τί δ' εἰς ἡμῶν αὐτῶν ἐστὶ τὸ παρ' ἡμῶν; οἱ δὲ τὰ τῶν ἡμῶν εἶδη, καὶ τοὺς νόμους οὐλοῦν ἐν τῷ ἐκείνων πολέμῳ καὶ κατακαίον ἱερὰ καὶ ἱερὰ, What would they Leave us who in the former warre sucked not to robbe, burne and breake downe our Temples? What Flower of the Crowne would they not violate, who profaned all the holy things of the Sanctuary? Whom would they serve or yeeld to, who cast off God in His Ordinance of Episcopacy, robbed Him of His Service in the Liturgie, and His Priests of their Portion and Patrimony? Serving Him in the Idoll of the *Directory* teaching Him how He must be Worshipped, or not at all; & limiting them to *Mitah's* Salary, Diet and tenne Pounds a yeare, and two Sutes of clothes (see in the *Targum*, that is) one for summer, and another for winter; As fit a recompence for the acceptors of it (were it not with the largest) as the clothes to their backs.

This,

This, indeed, is so strange to *Turkes* and *Saracens*, *Tartars* and barbarous Nations, That the Inhabitants of *Chittim* ( or *Cyprus* ) would not exchange their wooden God for a God of gold offered them by the *Kedarens*, hoping by that exchange to improve their barren Land with the showers of *Chittim*; whereupon God pleads with *Israël* after this manner, *Passé over the Isles of Chittim, and see, and send unto Kedar, and consider diligently, Hath any Nation chang'd their Gods, which are yet no Gods? But my people hath changed their glory for that that doth not profit.*

But as ambitious *Adam* ( the Parliamentarian ( as it were ) for the whole World, his *A&t* being every bodies ) *non pernoctavit in honore*, lodged not a night in honour; or as the Angels complacency in their owne excellency was only momentary; made in one Instant, and sinning the next, they fell the third: so the two Houses enjoyed not long their *Supremacy*: In taking Possession of it they left the door open, wherow a conceit to hold it as they had gotten it; God ( according to that Saying, *Quot perdere vult, prius dementat* ) infatuating their Counsels to dethrone their pride ere it was



was well warme in the place; Colui che acquista il Principato col ferro, se non depone il ferro, il ferro depone lui. Troppo è pazzo che adopera l'istesso cibo per conservar la sanità, che adopera per acquistarla, ed è poco savio il tiranno, che delle stesse arti si serve per regger uno stato, che gli servono per occuparlo. He that gets a Principality by the sword, if he lay not the sword downe, the sword deposeth him. He is more then foole who useth that meane to preserve his health, that he chose to acquire it; and that Tyrant is not halfe wise who serveth himselfe of those wayes to rule a State, which hee devis'd to gaine it. When their eyes were open'd to see themselves lead by Errour (as the *Aramites* by *Elijah*) among their Enemies seeking to wrest it from them; then, (as the only Remedy to secure their owne private Interests from their growing and threatening Clawes) they would have willingly render'd it to His Majestie, and His Majesty to *White-hall*. But clipping it over-long (in the *Iste of Wight*) ere they pleas'd to part with it, the evill of their feate pursuing and overtaking them in the Worke, gull'd them of it. For,

As they whose high Aimes bred the Quarrell, or smooth tongues lead the  
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Multitude in a chaine, had long before remarkably been defeated; *Pim* by *Lice* ( the end of well-spoken *Herod*; ) *Hamden* by *Battell*, where he had first opened the first Commission of Array; *Sir Iohn Hotbarn* & his sonne by the Executioner; So, here those Common Enemies to Crownes and Parliaments recompensing all the rest of the busy Builders of the *New Fabrick* above rehearsed ( when it was welnigh finished, and that Outcry readie, *Is not this great Babel that we have built for the House of the Kingdome, by the might of our Power, and for the honour of our Majesty*) with Ignominy instead of Glory, Servitude instead of Seignory, Slavery instead of Liberty, and Banishment out of the Howse into Prison, or Disability to Vote or A& in it ( through greater numbers of new Intruders ) instead of their much desir'd Priviledge of almost Omnipotency ( a Compensation, declar'd anone as suitable to their Plot, as that of the *Laps'd Angels* was to theirs) made themselves Lords & Masters of it: pulling it downe againe, and building it up anew after their owne Modell; but with the same stuffe and matter ( Royalists goods and carcases, in-  
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stead of stones, and with their warm bloud, the bloud too of some forward Workmen in Camp and Parliament, instead of mortar. )

These studie happinesse in Authority, not only independent of the Person, but inconsistent with the Beeing of their Sovereigne. The ambition of Damned Spirits was not so cruell: they maliced not the life of their Lord; nor would, That He had not been; as I would, the Parliament had not been or not at London; I wishing absolutely that which by accident is impossible, or that the Parliament had not been at all, which was of it selfe possible; it might have been uncall'd to this day, or call'd to another Place; but being call'd and call'd thither, it cannot bee recalled: whereas the Angels desir'd by accident that which is absolutely impossible, or that God had not been, not absolutely, not at all, but as a Punisher; which cannot any way stand with the preservation of Justice: Acknowledging and Bowing to Him as the Heathen to *Iupiter*, as *Melchius*, not as *Elichius*; as a Patron to preserve and benefit them, not as a Superiour to command or scourge them;

Yet

Yet *Lucifer* himselfe ( for , as *S. Gregorie* thinkes, he it was ) strove not to conquer the *Messiah* ( whose Superiority he most envied ) *Potestate, sed Humilitate, By Power, but Humility* ; not to cast, but to persuade him headlong. And *Satan* in the furious exercise of implacable malice upon the person, estate, and family of *Iob*, obeyed the Order to spare his life. But these stomach'd the Lords *Christ*, as the Lords Appointed, not as a Reverger or out of feare of Him. : When they had barr'd His Subjects from their Allegiance, Servants from their Attendance, Chaplaines from their Office, Revenues from His Exchequer, Power from His Crowne, Crowne from His head, Queene from His bosome, and His Children from His sight, Hee offer'd to reach out to them the golden Scepter of Grace and Pardon : But they sleighting His Gracious Offer, the Voice of Nature ( audibly once exercised in a dumbe man ) *Slay not the King* ; yea of God Himselfe, *Nolite tangere Christos meos*, Touch not mine Appointed ; instead of satisfying the old Score, ranne into *Herods* After-reckoning thus Registred, *Adjecit etiam hoc super omnia illa, & conclusit Iohannem in domo vinclo-*

*vincitorum*, He added yet this above all those things (the evils which hee had done) that hee shut up Iohn in prison: and yet this above that, He sent and beheaded Iohn in prison; the true Copie of their Practise upon His Majesty tumbled out of the Throne upon the Scaffold, the very thought whereof should have made them startle, and hate themselves.

Nay, they exceed thir Copy; absolutely wishing & endeavouring the extirpation of Regality: Their Note is at full height, *Hic est Heres, venite, occidamus eum, & habebimus hereditatem eius*, This is the Heire, come let us kill Him, and the inheritance shall bee ours; The inheritance & Power, without the Title of the King; they carrie the Crowne in their hands, and fastened to their Swords; dare not weare it on their heads, for feare the people and Souldiers should plucke it off, and give it the right Owner.

Nor are they satisfied with *Cether Malcuth*, the Crowne of the Kingdome; they have also put on *Cether Cebunnah*, the Crowne of Priesthood; and *Cether Torah*, the Crowne of the Law: Their will is a law, and by that law they are all Priests and Kings; Kings of his pitch who Un-crowned

crowned *Iupiter*; nay, of his who decapitating the Images of the Gods, set the Sculpture of his owne head upon them. For, *Baculus Regius* is *Sceptrum Iovis*, Regall power, the power of God contracted & fixed to one compasse, the Scepter of *Indah* called Gods Scepter, and the Designe against it, a Going out against Him, *Ex te exibat cogitans contra Dominum malitiam*. So that as the Angels going about to disarme Him, sought upon the matter to destroy Him, He and His Justice being inseparable: So these rasing Monarchicall, covet consequently to throw downe Divine Authority and God Himselfe; to be Deified living; and (with *Iupiter Predatorius*, a theeving Deity) Idolized after death. Their *Motto*, *Omnibus praeesse, nulli subesse*, To bee over all, under none, beeing of the same Piece with the Livery of Antichrist, *Tollitur super omne quod dicitur aut colitur*, warrants me to affirme them Limmes of Antichrist, if not Antichrist himselfe: Nay, I have ground to say (specially since the head is put for the members, and members for the head; *Satan* for a hinderer of mans Salvation, and the King of *Babylon* and *Tire* for *Lucifer*; taking the Holy Scripture for

for my *Card*, I cannot sinke, very hardly erre with such Pilots as *Augustine* and other Fathers leading to that sence.) Fiends are no worse than they, they no better than Fiends; more malicious to the Lords Anointed than they to *Christ*:

And marke ye; Had Hee been mortall, and they had had their indirect will of Him, they had not lasted one moment after; being but the purer Sillables of His word, the perfecter Markes or Signature of His hand, and upper Parts of the Creation, issuing from Him continually; (No God, no Creature.) And I cannot guesse their Raigne long, who to seize the Keyes of, and rife the Kingdome, (my heart breakes asunder with the repetition of it) having hew'd in peeces τὰ πάντα Μίχην ἔπλασεν, Absolutely the Greatest & most accomplish'd Guardian of His people and themselves, and (as a man and King) the liveliest Image of God in all the world, thinke to shelter their Usurpation with *Shrubs*, set over *Cedars*; (Which crosses the expresse will of God, had or counterfeited by all Lawgivers.) Their unnatural desire of Precedency by destruction of Him and His Office (so deare to God,  
so

so necessary for themselves, as is the breath of their nostrils) will in a short tract of time as certainly be their Bane, as Independence of His Person was the Parliaments.

It bred and nourished the *Cause* awhile with cheating Fables (the old Followers and Trainee of Rebels) That the *Militia* belonged to it, The King and all His good Subjects were Papists, Its victories Assurances of Gods approbation, Seales of the false Covenant, and Pledges of a perpetuall Spring of happinesse, almost of Heaven upon Earth, &c. The ridiculousnesse whereof now vexes the Authors, as in time past their prevalency on silly people doubtlesse tickled them. Some of them sickening to see those *Sentences* verified on themselves, *The hails shall sweep away the refuge of Lies, If the counsell or worke bee of men, it will come to nought*; and the fruit of their projects and labours reaped by others, are ready to take his remedy, who seeing his counsell not followed, went and hanged himselfe.

As there is a *Maximum* and *Minimum*, a certaine degree of magnitude in things naturall; So is there reason in all other matters:



matters: And as he who is pleas'd with lesse, ceaseth to be a King; so Subjects coveting more than God or Lawes warrant them, come to nought. 'Tis impossible, that should escape bursting, that never linnes swelling; 'tis but naturall, that should be nothing, that will have no bounds; but *Iustice*, That a Parliament should have no Bodie, that brooketh no Head; that it should be first terrified and chastised in the dreadfull ends of its adored Plotters and Actors, as Egypt doting Idolatrously on the Water *as A'g'ho & f' a'ar' Jhu'as as the Principle of Generation*, trembled at, and smarted first in it turn'd to blood; and that the Beginners of the Warre and false Worship of God attending it, should in the first place be corrected; as it is written of *Amalek*, *Principium Bellorum fuit Amalek*, *ideoque extrema ejus perdentur*, *Amalek was the beginning of the Warres*, (or, of the Nations) therefore his later end shall be, that he shall perish for ever.

That Sir John Horham should bee beheaded by Ordinance of Parliament, (that is, without Authority) who first serv'd the Parliament without Commission; turn'd out of Hull and the World

together, who barring the King out of *Hull*, made the first Scene of His *Tragedy*; and paid his *Wages* in a false After-reckoning of his old Masters, who forc'd the Loyalty of the Place to yeeld to their pleasure.

That the blasphemous Mouth of the Howse ( *Pim* is the mouth of many, which he so fram'd by cursing the Kings Majesty, that if ever forme or fashion of any *Idol* challeng'd the presence of a *Demon*, one inhabited under his rooffe ) should be first stopped; he, dissolved by putrefaction, who had first corrupted it; bitten to death with Lice, who especially bred the Vermin that ate his Countrey; and more exemplified to the world, by the occultation of the Iudgement in his exposal to publicke view, hiding the full, and opening the empty stalles of his stable of Wormes ( as the *Syriac* termes *Herod's* body ) covering the Emunctories ( the Woods & Nests of that Cattle ) and shewing only the Plaines and places for them to gad, not lodge in. Had not his Fellowes hearts been harder than the *Egyptian's*, they had here confess'd the print of Gods finger. The Cause & end of their breeding is now no Secret; He  
that

that dwelleth in secret, made them to sucke corrupt bloud. Wormes are his Sepulcher, and another Tragedians may be his Epitaph,

*Sed quis non paveat Pherecidis fata Tragedi  
Qui nimio sudore fluens, animalia tetra  
Eduxit, turpi miserum qua morte tulerunt?*

That the Commission written in bloud, should be Register'd in bloud; the Execution of it, his who executed it; the Opener of it, destroyed with the murderous breath of it; the Setter a worke of the Invention to kill & slay, made one to handsell it: More plainly, that Hamdens should be suffocated with the flames of Warre, where he gave it vent to sparkle and fly abroad into all Quartes; To the end, that the punishment of his wickednesse in the Field defil'd with it, (as *Ahab* was, who was thus arraigned and Sentenced, *Hast thou kill'd and also taken possession? In the place where the dogges licked the bloud of Naboth, the dogges shall like thy bloud, even thine*) might deterre Posterity from it; viewing it as a Gibet set in the place of homicide, & using King *Lewe's* constant Saluration of it, *Salve Iustitia*.

A like retaliation was it, That the Up-  
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per Howse pressing upon the Throne, should be ordered by the Lower; and the Lower overtopping the Upper, disciplined by their Souldiers; they, overruled in the way of punishment, who had been overswayed in the way of sinne; they, excepted against, and judg'd unworthy to serve the State, who had excepted the best Servants of it from mercy; outed the Howse, who would not be held within the bounds of it, but had defiled & made it unsavoury to God and Man, by setting the Ensignes of it over the Kings Armes: quit of liberty, who had imprisoned the Patrons of it; of power, who had no rule of it; of the benefit of Votes, who had Voted any thing but right; either driven the Vineyard of the Land, who would not dresse it but for themselves, nor fence it but to be Lords of it; or made to couch under the terrour of the Sword, who were like little Childre crying for more, not knowing what to have; and like saucy Beggars challenging, not asking; snatching, not waiting to receive Almes: under the rigour of the Sword, who had abused the gentlenesse of the Scepter; under the bitternesse of Tyranny, who had disre-

lished

lished the sweetnesse of Moderation; under the worst of slavery, who were not content with the lot & Title of *laïssez-aller*, the happiest of all people; under their yoke whose little finger is thicker than His loines, whose easy yoke they esteemed grievous: under the Triumvirate of Hell, who had been rebellious to God, the King, and His Lawes. That they should suffer by that Fornace which their jealousy made hot for Him, fall by that Sword the edge whereof they abused against Him, by the *Militia* which they extorted from Him, and be used by their Servants, as they serv'd their Master. In few and plaine termes, That, as the men of *Persia* (who are compared to Curres worrying & taking a prey off their fellowes, *Nonne repente consurgent qui mordeant te?*) wrung the Scepter, wealth and people of *Iudea* out of the griping clutches of the Usurping *Caldeans*; so at Gods hisse, the Bloud-hounds kept by Parliament to chase and lury Him up and downe from kennell to kennell, should at last returne to extort the ill-gotten-Prize of Royalty, and make up their mouthes with the Members of it; who overwhelmed vvith their owne

weapons (as they who vvarred against *Jupiter*) are forc'd to say after *Julian*, *Οὐκ ἔστις πλὴγῆς βαλόμενος*, *We are over-throwne by our owne darts.*

Their Fall is wonderfully remarkable, in as much as the sinnefull cause of it may be read in it; consonant to the speciall Rule of most notable Right, *In quo quis peccat, in eo punietur*. But to make it yet a more choise peece of Iustice, it was vehemently feared ere it came, as it came by Mockers whom they had chosen to raise themselves contrary to Gods Order, professing therefore, *They have chosen their owne wayes, I also will chuse their delusions, and will bring their feares upon them, because when I called none did answer: when I spake they did not heare*: So righteous is it with God, that the *Dissipata Cisterna*, *Broken Cisternes* (called by the second *Nicene Councell* Innovations) which it had made to catch, and pleasure it selfe with the dew of heaven and fatnesse of the earth, should not hold water: And it were but just, that the over-greedy Members of it who would rather sinke the Ship of the Commonwealth with all the Good in it, than render up the Government of it to the Master (offering

ring to them their own asking too (with-  
in the limits of reason and conscience )  
all that a King could spare or Subjects  
containe , would they have been content  
to have staid their time ) ( should be ba-  
nished the Courts of Iustice , excommu-  
nicated the fellowship of the Saints , de-  
barred the society of men , and engraved  
in brasen Pillars , with this Character ,  
*Parliamentum ultimum Caroli Primi ignomi-  
niosum esto , & Hostis Ecclesie & Reipublica  
Anglicane , ipsum , & genus suum.* So let  
their glory be their shame , who make  
the object of shame their glory.

Nor is it lesse handsome , That their  
idolatrous Disciples , who , to obtaine the  
counterfeit Land of promise , shooke off  
the perfect Law of liberty , ( Subjection  
keeping men free , as the Sunne doth the  
Aire subjected to it , from perishing by  
Cold ) should drinke of the bitter cup  
which they help'd to temper.

That their obsequious Chaplaines who  
put their bodies into their Bottomes ,  
& soules into their sakes ( so impious-  
ly servile were they to arrive in great  
Rectories ) should *del tutto* forfeit free-  
dome of speech ; be licenced only to  
preach the Dictates of Sword-men who

upon Parliamentary Presentations Instituted, Inducted, and held them in; and not dare to open their lippes without the key of their new Masters.

That they, who preferred lawlesse Ministers, Lectures, & Meetings to Authoriz'd, should be as good as Outlawed, for any benefit the Lawes affoord them.

That they, who were more divorous of their Teachers than he in *Dorotheus*, who first vilified all but *S. Macarius*, then all but *S. Basil* and *S. Gregory*, next all save *S. Peter* and *S. Paul*, after that, all except the Blessed Trinity, and in conclusion God Himselfe, should have *Seductores* for *Ductores*, none but false Lights to guide them.

That they, who with *Zedekiah* forswore themselves and rebelled contrary to the will of God, should not see their soules captivated by new Engagements.

That they, who had a double tongue (one for the King, and another against Him) should winnow with every wind, and goe in every way.

That the men of *Belial*, who used His Majesty as the children of *Belial* did *Saul*, saying, *How shall this man save us? And they*



they despised him and brought him no presents, should be *Accephali*, without Civil influence of sence and motion, without King to saveguard, Law to regulate, or Councell to plead for them.

That Neutralls, who aided not in the common Remedy of the Commonwealth, should share in the common misery of it.

Nay, it was the will of God ( which is the Rule of Iustice ) to exact of present Innocence an olde debt. by Creditors falsly claiming right to it by forfeiture, the lives of penitent *Hotbam* and the Earle of *Holland* by a fained Parliament; and the Penance of other Penitentiaries by the hands of Souldiers, for their disloyalty to the King, and cruelty to the Earle of *Strafford* & many others; in the croud whereof the old *Archbishop* who with *Ishoiadah* the High Priest, had done good to *Israël*, both towards God and towards His Howse, lost his life, as the innocent Præcursor of His Master.

And not to stand weighing out more in parcels, should God ( which of His mercy He avert ) remove His Candlestick from the Church of *England*, it were her own measure for not remem-

bring His lovingkindnesse who said unto her when she was in her blood, (as unpitied infants left in the open Field by hard-hearted Parents,) Live; sware unto her and entred into a Covenant with her as His Spouse; wash'd her thoroughly from her blood with water, and annointed her vvith oile; clothed her vvith badgers skinnes, girded her about with fine linnen, covered her with silke, decked her with ornaments, put bracelets on her hands, a chaine on her necke, a jewell on her forehead, eare-rings on her eares, & a beautifull Crowne on her head: feeding her also with fine flower, honie and oile, whereby Hee made her beauty to be renowned, admired and revered, For it was perfect through His comliness which He had put upon her: Forgetting ( I say ) all this, like an imperious whorish woman that scornes and loathes her husband and her Children, she shooke off the Husband of her youth, and plaid the Harlot with the Parliament: Iustifying her revolting sisters old and young round about her in imitating the Oath and Covenant of one, Treacherie and Rebellion of another; and the Will-worship or Idolatry of  
of

of all in cringing to the Imaginations or Imagery of her owne heart ; and outstripping them all in the Oblation of her gold & silver ( which He had given her ) to the Banke to hire Lovers , of her fine flower , oile and honie ( where-with He fed her ) to the Magazin to hearten them , & of her Children ( which she had borne Him ) to the Sword to strengthen them.

If He againe in mercy take to her breaking off her sinnes by re-estating her innocent Generation which shee hath disinherited for endeavouring her Conversion ; yet in justice He will not spare her Bastards , whose unmastered hearts rise , and ungoverned tongues clatter against Moses and Aaron cast downe and troden under foote , *You take too much upon you, seeing all the Congregation is holy every one of them , and the Lord is among them, wherefore then lift ye up your selves above the Congregation of the Lord ?* They are onely sory the Crowne and Miter are not at their Ordering , that they cannot rise by their fall ; and with these Hee expostulateth thus , *Those on my side whose judgement was not to drinke the cup, have assuredly drunken , and are yee they who shall altogether goe*

unpunished? Nay, as the initiall and lesser troubles of *Israëll* are recorded after this sort, *In those dayes God beganne to cut Israëll short*; So I feare, the present delivery of them into the will of their enemies lessening their dayly Ordinary, is but *Principium dolorum*; The beginning of sorrows, which the righteous Iudge shall yet give unto them and their Instruments; for ransacking and demolishing His Howse, contrary to the light of Nature; for depriving & slaying His Priests (because their hand was with His second *David*) contrary to the Command of the God of Nature, *In Prophetis meis nolite malignari*; for Dethroning and Degradating His Bishops, contrary to the Apostles Order of Ordination and Iurisdiction bequeathed to them, *I left thee in Crete to Ordaine elders in each city, and to set in order things that are wanting*; for exposing His Inheritance to sale, & setting Dagon above the *Arke* (Presbytery above Episcopacy) both contrary to holy Scripture and all Antiquity, *God forbid I should sell the Inheritance of my Fathers*, said *Naboth*; much lesse of God, said *Ambrose*; asking also the Emperour (seeking his Palace from him) *Quando audisti, clementissime Impera-*

*pera-*

*perator, in causa fidei laicos de Episcopo judicasse?*  
 For raking into the ashes, and shattering  
 the bones and Monuments of His  
 Triumphant Members, contrary to the  
 Rule of Piety, guarding as well as paying  
*Iusta mortuorum, the Rights of the deceased;* for  
 digging with the Sword, opening with  
 Artillery, hewing with axes, and break-  
 ing up upon the Wheele fountaines of  
 bloud in His Militant ones, contrary to  
 the Rule of Charity; for plundering  
 & starving others of His Retinue, whose  
 jewels, treasure and watches are in their  
 pockets, horses in their stables, Libra-  
 ries in their chambers, furniture in  
 their howses, Lands and Dwellings  
 among their Ministers, and Followers,  
 (now turned Tenants to other Land-  
 Lords:) Samuel asketh, *Whose ox have*  
*I taken? or whose asse have I taken? or whom*  
*have I defrauded? Whom have I oppressed?*  
*I, whose ox have they not taken?*  
*Whose asse have they not taken? Whom*  
*have they not defrauded? Whom have*  
*they not oppressed, contrary to the Rule*  
*of Equity? For punishing His Anointed,*  
 even beyond recovery to help Himselfe,  
 or them, who would have gathered  
 Him up againe to uphold the Parliament  
 (softly

( softly crying to Him in the words of *Peter, Salvami Signore ;* ) contrary to the Rule of Loyalty ; for filling His Church with the lowest of the people and refuse of the Clergy to maintaine the Cause, as the olde *Arrians* did to defend their Blasphemy ( which are the two unparalleled examples of that Theme , *Hee that entreteth not by the doore into the Sheep-fold, but climbeth up some other way, commeth not but for to steale, and to kill, and to destroy,* ) contrary to the Rule of Christianity ; Lastly, for bringing His Inheritance into bondage, and blindness, ( That it now spreads the armes of Civill and Ecclesiastick Policy to grope the way out of it, ) contrary to all Humanity.

For my part, I wish them no spirituall, nor more temporall punishment: Nor did I ever wish either them or *Cromwell* himselfe other harme, than want of power to doe evill. I thanke God, I can say with *Iob*, *If I have rejoyced at the Ruine of him that hated me, I refuse not with these eares to heare my curse.* Nay, I have learn'd *αὐτὸς ὁ θεὸς ἐκείνους ἀνθρώπων*, of the Holy Lawes to pity mens miseries: My prayer for them, is *S. Stephens* for his Persecutors, Lord, lay not this sinne to their Charge;

Charge; And, ô that it were as powerfull for theirs, as his was for *Sauls* Conversion!

Howsoever, it is Concluded against the Parliament, That the pinking Bramble was too high, to misse the Lightning; too rotten and nigh to burning, to escape the fire that hath consumed it, and the ( ever to be lamented ) Cedars of *Lebanus* in the combustion of it: The Howse was too violent, to last long; too high & too weakly grounded, to stand; too presumptuously wise, to be in safety; what wisdom prospers, or is in them that forsake the Lord? Their rage is quelled, violence suppressed, height humbled, and wisdom deceived. As the slow Animal pricking up, looking big, and taking on him the place of that Deity he carried, heard, *Ὁὐ θεὸς εἶμι, ἀλλὰ θεοῦ ἄγγελος*, *Thou art not God, but His Porter*: So the Lordly Commons, & Domineering Lords, arrogating to themselves the Monarchy (which they were to support) and the name of States ( which they were to resist ) are ashamed, dismaied, and driven quite out of all.

And can you thinke their Successors can continue, who are so farre out, That  
God

God knowes, the World notes, & their owne Conscience telleth them, they cannot (no not after long study) devise a handsome colour of equity in their proceedings? The Penner of their Declaration and of the 11 speeches to exercise their stile (as Tully extol'd *Vatinium*, *Vt in mala materia dicendi facultatem exerceret*) upon the matter acknowledge it; the first urging power of using Conscience against Law (Divine & Humane;) the second, practise of choosing Kings against Conscience, or els impertinent in a State successive as *England* is; Iust as *Polycrates* scribbling to excuse a Tyrant, (whom *Isocrates* calleth *Α'νισχωμίαστην*, *Virgil. Illaudatum*) brought him to more shame.

Yet their impiety is a Scaffold higher than the Parliaments; and their confidence in the arme of flesh, greater than that which sold the Jewes Captives; these thinking with helpe, those without it, *Ὅπ' αὖτε Κορυθαί θέναι ὀργῆς, καὶ δαμνέουσιν ἃ, ἔλ' αὖτε ἀπόλων πόλεμ' αὖτε τὸς*, to overcome Divine wrath, and very easily master all warre. Can you imagine the Schollers every way putting downe the Masters, cā be pardoned, seeing the Masters paid? The Rooters up of Religion  
and



and Monarchy can bee unrooted out, seeing the Loppers of the branches break their neckes? The Butchers of King and People can be un-accursed, seeing the ill-meaning Howses doff'd like *Simeon*, whom, *Moses* dealing Blessings among the Patriarchs, pretermitted for his malicious conspiracy and murtherous intent against *Ioseph*? Did *Simeon* himselfe hope to escape Bonds, seeing his other Brethren ( who had unwillingly condescended to him ) apprehended and troubled for it? And doe they themselves thinke to go scot-free, who are more pernicious, and lesse powerfull than the Parliament, which God hath turn'd out of doores by their hands; Happily, that they might give themselves the first blow towards their fall; the right hand of the Army beeing unable to hold the Sword, or left hand the Bow now the Parliament ( in the Name whereof lay their strength ) is put down, or ( in the Prophets phrase, *Depascent verticem Corona* ) now the brains of the tumultuous ones are pick'd out? Can the lesser Flies breake the Net, that held the greater? Will not *Zacharies* Roule of Curses fitted to all Sinnes without exception, and Visiting all parts without

without Exemption (though it were cut out by the Patterne of *Iudea*, the length whereof (as of *England*) doubling the breadth of it, is represented in its two thousand cubits of longitude, & tenne thousand of latitude) enter into the howse of unexampled sinners: who unsatisfied with the milke of your Flockes, oile of your Presses, labours of your hands, skinner of your backes, flesh of your sides, and marrow of your bones, broken and chopp'd in peeces as for the pot, (the method of *Satans* practise on poore *Iob*) seeke deeper morsels upon your consciences by *Engaging* you all to fall downe and worship the *Image* which they have set up, under penalty of beeing cast into the fornace of affliction, seven times hotter then yet ye have felt it? their first fatall Blow divided only betweene the joints & the marrow; this, betweene God and the Soule, of those who are either touch'd with their Heresy who thought it lawfull to swallow any thing, so the heart were prepar'd against it; or with his misery who would not loose his part in *Paris* for his part in *Paradise*; and gives you more cause of the *Jewes* complaint, than they themselves had, Per-

venit

*venit gladius usque ad animam*, The sword reacheth unto the soule. If it be not too late, thinke of their lot, who taking the Covenant but by the halves, were reckoned with for the whole in point of failing; and the Engagers will exact the forfeiture of the *Engagement* more severely. And is it possible such Devourers should escape undevoured by the residue of the People? Shall not they who enlarge their Tents by plucking downe Kingdomes, pull upon their owne heads and Tents swift destruction? Shall not the Commonwealth built in blood, perish by the corruptive vertue of it? Shall not Schooles and Academies of Treason, and howses Founded in gore, & covered with an *Engagement* in a false way, find the ground rotten and cover false? Shall they not rot through the one, and sinke through the other? Shall not the ill-gotten stone out of the wall cry them downe, and the beame out of the timber answer it; As if they had set an *Anthem* of their false imprisonment and honing homewards to serve the Owner? And not to seeme by untimely silence (in point of vengeance on bad Foundations) to undervalue the Markes of Gods hand  
on

on the Howse of Parliament, as it did the riches of His goodnesse towards our Nation, was it not so artificially contrived, and strongly fortified, that a man might have almost said, The blind & the lame may keep it? yet unnaturall Victories, and unrighteous Spoiles suddenly undermined it: And doth not the Fall of it inferre theirs, that mount their Nests on the ruines, set them with the Diadem, & flower them with the wealth of all Brittain? Did not the pillag'd stufte of *Nebuchad-nezzars* Howse (filling, as it were, the Earth, and darkening the Heaven) so soone demolish it, That the Prophet reckoned his unhallowed Conquests as the unprofitable victories of a dreaming Conquerour, *Eris sicut somnium visionis nocturne multitudo omnium Gentium qua dimicaverunt contra Ariel, & omnes qui militaverunt & obsederunt & prevaluerunt adversus eam?* Did hee not consult shame to it, and sinn'd against his owne soule by cutting off many people? Is not *Ieremies Virga Vigilans*, or Rod of the forward Almond-tree, a Signe of Gods vigilance to note, and hast to scourge His enemies, being once at the height? Doth not the Prophets

phets Roule or Sirhe ( like a bird following her prey ) fly from His Seate to cut them off ? Doth not *Habakuks* Vision of a proud *Cromwell* who keepeth not at home, but gathereth to him Nations, and heapes unto him People, close with the taunting Proverb, *Vasi, qui multiplicat non sua*, Woe unto him, that increaseth that which is not his ? Doth hee not overthrow the Question, *How long ?* With a vehement affirmation, It should not be long at all, *shall they not rise suddenly, that shall bite thee ?* ( Adding the cause necessitating ) *Because thou hast spoiled many Nations ?* Is not the Interrogatory of *S. Augustine* hereto answerable, *Can you see a Church-robber, Thiefe or Murtherer long liv'd ?* Is not the Observatiō of *S. Origen* unquestionable, *Senex & plenus dierum*, An old man and full of dayes, is not in all the Scripture attributed to a Sinner ? Is not the Question of holy *Iob* indisputable, *Quis resistit ei, & pacem habuit*, Who hath hardened himselfe against God and prospered ? Is not his Resolution of it in another place, infallible, *They are exalted for a little while, but are gone and brought low, they are taken out of the way as all others, and cut off as the tops of the ears of corne.* Is not his Challenge to be confuted

futed unanswerable, *And if it be not so now,* who will make me a *liar*? Is not the Sétence of the Psalmist irrevocable, *Viri sanguinum & dolosi non dimidiabunt dies suos,* Bloody & deceitfull men shall not live out halfe their dayes? Is not the Simily of Ieremy conformable, *As the Partridge sitteth on egges and hatcheth them not;* so he that getteth riches and not by right, shall leave them in the midst of his dayes; Immoderate lust of generation in her mate, will not let her rest, or sit to breed; nor a greedy desire of getting, him sit to thrive; as might be instanced in the untimely end of sacrilegious *Belsazzar*, who was found *Minus habens*, wanting of dayes attainable by his age and constitution, in that he was found cocking up against God; of blasphemous *Julian*, who was so strangely taken off, That the inconsiderate Heathen thought God was so hasty, He could not containe Himselfe, *They say (saith he) the Christians God is patient and beares with evill, Sed ne modico quidem spacio indignationem suam ferre potuit,* But He could not refraine His anger, no not a moment; and of exalted *Anastasiu*, whose naturall course of life a voice from Heaven decreed to be abbreviated fourteen yeares. And hope they to finish

nish it whose sinnes are full in kind and measure, no sort uncommitted, no degree unperfected? Did ever ripe harvest want a sickle, where strength was ready to cut it downe? And is not the breath of the power of Gods displeasure, irresistible? And the declaration of His mind not to let wickednesse stand after full growth, undeniable? His utter Foes confessing His heavy finger, *Hic est digitus Dei*, granted the Earth cannot sustaine His hand, no nor the whole world; He made it out of nothing by His Word, how infinitely can He doe, who is able to speake a Vniverse? And the Oracle of Trueth delivering, That nothing but prejudice to the wheate, staieth the weeding out of the tares to the Reap-day, intimates, That the sufferance of them is for the safety, not for the choaking of it, which the over-groweth of these menaceth. He tooke the sinnes of the *Amorites* in the Full; will He winke at Christians adding to the fulnesse of their sinnes, by abusing His Grace? Will He not make good His word to a syllable, a letter, a Iod (the least of letters) unlesse His Favourites who uphold the world in all Ages, draw Him to change  
the

the Sentence ? And what man of God wisheth prosperity to them who are resolved not to leave a righteous man living to pray for them ? *Moses*, who reconcil'd *Israël* shewing sorrow for their sinne in drinking it at his command that it might lie upon them and not digest easily, did not once open his mouth for the impenitent Rebels, *Kora*, *Dathan*, and *Abiram*. And though he and *Samuel* stood before God, and lift up cry and prayer, or make intercession to Him for our obdurate Haters of God, He will not heare them.

They have been long, and oft, and strangely admonished, by the dreadfull effects of Lightning, maiming or striking dead a great part of a Congregation in the West, and three of a howse in *Marchamley* in the County of *Salop* ( all kill'd *Ictu trifulci teli*, with the stroke of the thunder-bolt ) by a fiery Battle in the Aire over *London*, making the people thinke Doomesday was come ; by the Fire-pikes rising up in the North successively and so vanishing, Prodigies all fore-going the Insurrection against His Majesty : by Undations of water, a Voice from Heavē, Apparitions in the Firmament, particularly



larly that on the outer side of the Leguer before *Litchfield-Close*, undistinguished (by ignorance of the Plaine where it stood) from a huge Mountaine, threatening them with the case of reprobates calling to the Hills, *Cadite super nos, Fall upon us*, and to the Rockes, *Operite nos, Cover us*; and by a late terrible conflict in the North of Heaven, menacing, That at last the Starres in their courses shall fight against them; with many other portentuous & manifest Tokens of Gods displeasure at them, all following their Practises: But they are mov'd as little, as Crook-back'd *Richard* was at the three Sunnes, or their Primitive Fore-runners were at the Presages of their overthrowe. Nothing but *Iulians* confusion can extort from them his Confession, *Thou hast overcome me, O Christ of Galilee*; nothing but Weapon-salve, stanch or heale the bleeding wounds of their Sword; nothing but Abscission, their spreading *Gangrene*. Wherefore it is Piety to desire their death, as Charity not to wish their Damnation. If the Apostles *Vinam abscindantur*, I would they were cut off, be (for the Honour of God, and Good of Mankind) altered to a Petition,

H

God

God will heare it , and answer His sicke Church and State , every where ( by the most ) charitably pitied and commemorated in the *fewes* Forme of Prayer for helpelesse persones, &c. **הַמְּקוֹם יְרַחֵם**  
*God helps the weak.*

**O** GOD , our portion of meate is wormewood , our drinke the water of gall , our meane apparell to hide our nakednesse occasioneth our shame , VVee looked for some to have pity , but there was none ; for comforters, but we found none ; Heresy or Necessity hinders our Friends from helping us ; Violence or Conscience , many of us from going to our dwelling howses or native Countreys ; Irreverence and unfavourinesse of the Sacrifice , others of us from Thy Altars ; the iniquity of false wayes, from the sollemn Assemblies ; and the Abomination of desolation, from visiting thy Temples. VVee have no Altar but the heart ; no Temple but the body , no Preacher but Heaven and such silent Ministers to declare thy glory ; no booke to reade , but the Booke of Nature, ( without Glosses or Comment, save of Thy dayly VVonders ! ) no Study to sit or walke in , but the wide world , whereof we are unwelcome Citizens ; estranged from our friends, scorned by our enemies ( especially our neighbours ) feared by our acquaintance ( they that saw us without fled from us ) degraded by our Inferiours, slighted by our Superiours , and ( which aggravates our grieve ) laden with the Reproach of *English Kill-Kings*.

All this , which thy most righteous hand hath laid on us for our unthankfull disobedience ( and

were

were it greater than we could beare, we have deserv'd it seven fold ) Thine & our Adversaries have afflicted on us as thy Servants, for our obedience. For vindicating thy Glory, we are put to shame; for keeping thy Precepts, proscribed; for standing for thy Truth, dejected; for loving the Light of thy Gospel, eclipsed; for regulating our selves by Thy Law, Outlawed; for tracing the steppes of Thy Prophets, Apostles, Martyrs, and Saints of all Ages, exposed as Spectacles to the world, angels and men; For thy Cause wee strive, for thy sake wee suffer in the experience of that Position, *He that departeth from evill, maketh himselfe a prey.*

Yet in the confluence of evils it is our Crowne of rejoycing, wee have not once kissed the hand towards, nor worshipped the false Lights that Rule the Times; we have neither falsified our Oath, nor altered our Allegiance to Thine Anointed, nor behaved our selves frowardly in thy Covenant. O remember us ( in this, according to our righteousnesse and the innocence that is in us ) with the blessing of those who suffer persecution for righteousnesse sake.

Righteous art Thou, o Lord, and true are Thy Iudgements; yet since the bounty of Thy goodness hath not only given us leave to argue with Thee, but also challeng'd us to plead our best with Thee, and to say vvhhat vve can ( saying truth ) in Answer to Thy Reasons of these VVarres and changes that are against us, and in Objection of Arguments to the contrary; vve are bold to vveigh Thy Motives: Acknowledging they are drawne from Thy Glory and our Good, That our Service of Thee might not be mercenary, yet more rewarded. O God, the spirit is vvvilling to comply vvvith Thy end, to sovv in teares, so it may reape in joy; to serve Thee gratis in this vvorlde, so it may have the happinesse of the vvorlde to come; to see

the Earth given to the vicked , so it may lay hold on Heaven ; and Thy vworldly Gifts distributed among strangers , so it may have the Inheritance of Thy Children ; to endure all the miseries of this life and Hell it selfe , to come to Thy Kingdom ; nay , were there no hope , or promise or preparation for them , it would not grudge to follow the sweet odour of Thy ointments , during breath . But the vweakenesse of the flesh , as it is heartened by earthly blessings ; so preoccupied vvith the bitterness of Duty , it oft distelithes the sweetness of Thy Lavv ; noting the Spoilers of Thy Vineyard gratified vvith the revvard of the Labourers , it groweth vveary of vvell-doinz ; seeing the innocent condemned & vicked justified , it is discouraged in the vvay of righteousness : And the body pressing downe the soule . Thy people are apt to forget Thee , hiding Thy face from them ; to put their hand unto vickednesse , seeing their portion changed ; to depart from the Living God , seeing Extortioners take their bread and raiment vvho fed the hungry and cloth'd the naked ; and in the vvant of necessities and protection in Thy vvorke , to heare the Tempter demand , *VVhat profit is there in serving the Lord ?* O remember vve are but flesh , and let not Thy Spirit strive for ever vvith us : For vvhat is man , that Thou shouldst take displeasure at him ; or a corruptible generation , that thou shouldst be so bitter tovwards it ? O sweet *Iesus* ! let Thine ovvne experience of the frailty of it to resist temptations , be a Remembrance vvith Thee . to encourage it vvith the restitution of temporall , and increase of spirituall comforts ; That as the vvhole desire of our soule is to thee , so the vvill of the flesh may not seduce it from Thee .

And now let not the Lord be angry with us , opening our hearts unto Him as a bolome Friend not exclaiming against Him ( That be farre from us ,

us, sinnefull dust and ashes: ) as an injurious enemy; in Apologies for our selves oppress'd by *Nimrods*, not in Investives against His chastisements; as Plaintiffes of wrong done by them, not as Opponents of matters stated by Him; to sift out the trueth, not to taxe Him of error; to ease our hearts, not to incense Him; to deprecate His wrath, not to Question or wrangle with the wayes of His Providence; to excite the bowells of His Pity, not to reprove the exercise of His Justice; to cleare, not to condemne the Evidence of it; the weakenesse of humane Arguments helping to set it off ( as *Jeremy* in his Opposition, or rather Apologetique before his Reasons insinuateth ) *Righteous art thou, ô Lord, because I plead with Thee*: which maketh us more bold to prosecute his *Medium*, *VVherefore are all they happy that deale very treacherously? Thou hast planted them, yea they have taken root, they grow, yea they bring forth fruit, Thou art neer in their mouth, and farre from their reines? VVhy are the impious honoured, injurious superseded, treacherous prospered, seditious secured, pernicious mis-employers of Thy Talents so richly furnished, and ravenous Dogs (unworthy the crums of favour) serv'd with the Childrens bread? If (for a tast of Thy liberality) Thou appoint the sanguine Hypocrite to receive his portion in this life, wilt Thou disinherir those whose innocent lives are ready at Thy Service? Had the ancient people of Thy love acknowledged Thee comming to them, they had dwelt in Mount *Zion* to this day; wilt Thou forsake us utterly, striving to keepe Thee with us, resisting even to bloud the naughty Influence of wandring Starres seeking to drive Thee from us? Thou wouldst have spared *Sodome* for tenne righteous persons, wilt Thou destroy thousands of righteous persons to spare a few worse then *Sodomites*? They offended against Nature by a *Muse**

sinne not to be mentioned, these against Thee, by an army of sinnes not to be smother'd or unrequited. If they die the common death of all men, or if they be visited after the visitation of all men, we know their future punishment will be aggravated; neverthelesse, common expectation will be frustrated, Piety and Loyalty disanimated, Rebellion and Profanation propagated, *Judaisme* and *Mahometisme* confirmed, *Atheisme* deeper rooted, Murther of Thy Anointed ones emboldened, Policy and Might adored as Authours of what Thy hand hath acted! And Thou wilt not give away the glory of Thy victories, nor canst Thou endure or looke upon the reproach of bloody iniquity. Thou hast requir'd the Iudges of Thy people to enquire after, and to demand the blood of any one at the hands of the Manslayer; wilt Thou not make inquisition for the blood of Thy righteous Iudges and their Assistants in Thy Service? And more for the blood of mens soules perverted from it, than for the blood of their bodies killed in it? Thou searchest privily for it lying hidden in the bosome. Thou canst not passe by it running out at the skirts. It is Thy Law, *Hee that curseth father or mother shall be put to death*; Shall the Viperous Generation spinne out its dayes at length, that exenterates and strives to Damne them? VVhither shall we appeale for execution of Right against them, holding Iustice at Swords point and making themselves Iudges, but to Thy Tribunal? Thy hand hath ever found out Oppressours of Truth and Order; shall it not doe as much for Rooters of Truth and Order? In all former Ages evill Doers were rooted out; shall not they be pluck'd up, whose high impiety doubled with shewes of sanctity staines and burthens the Earth more then ever? Is not the honour of Thy Name more seene in the fall of greater enemies of Mankind than lesser? Thy Iudgements at this day are in all

the world, shall the proud and principall Objects thereof goe uncorrected? Shall not the Iudge of all the Earth doe right? The Earth is full of Thy Mercy, shall the humble and proper Objects of it be unpitied? Shall not the Father of mercies helpe His Children in necessity? It is Thy *Practise*, when the anger of the Lord was hote against Israel, and He delivered them into the hand of those that spoiled them and sold them into the hands of His enemies round about, so that they could not any longer stand before their enemies, whithersoever they went out, the hand of the Lord was against them for evill, and they were greatly distressed: Nevertheless, the Lord according to His manifold mercies raised up Saviours that saved them out of the hands of those that spoiled them. For it repented the Lord, because of their groanings, by reason of them that oppressed them and vexed them; Thy old lovingkindnesse is the same for ever, our miseries of oppression surmount theirs, our groanes equall our miseries, o let them find the same effectuall compassion with Thee. It is Thy *Promise*, Cal' upon mee in the time of trouble, and I will deliver Thee; VVe are in deepe distresse, we cry unto Thee, o let our Cry come unto Thee and Thy Deliverance to us. It is Thy *Menace*, I will utterly put out the remembrance of Amalek, because the hand of Amalek is against the Throne of the Lord; The hand of our Dethroners is not only against, but hath prevail'd against, & (to their power) blotted out the remembrance of the Regall and sacerdotall Throne, o let the same cause have the same effect, and let not their double guilt be unremembred. The Church is the Arke of Thy strength that made its way home with the terrour and charges of it among the Philistines, saying; Send away the Arke of the God of Israel, and let it goe againe to its owne place that it slay us not and our people; Once more let the heaviness of Thy hand cause the Vsurpers to part

vwith it. Monarchy is a Derivative and the neereſt representation of His univerſal Providence ordering contrary Notes to Conſort, all the croſſe looks and vvayes of Nature to meet in one end ; O God ! let it not ſinke though it ſhake , nor let it reſt ( though diſlocated for the preſent ) but in the Royall line , ſo long as the Sunne & Moone endure ; One Candle of it is ſpent by Theeves in it , another made to burne dimme : yet , if Thy unuſuall wrath blowv , or common mercy breath not upon them , they are gone.

O Lord , incline Thine care , and heare their roaring like Bulls , and triumphing like *Antichriſt* in the Congregations of the righteous : Open Thy eyes , and ſee their extorting from them like *Benhadad* from *Ahab* . *Thy ſilver and thy gold is mine , thy vvives and thy children even the goodlieſt of them , yet I vvill ſend my ſervants unto thee , and it ſhall be , that vvhatſoever is pleaſant in thy eyes , they ſhall put into their hands , and take it avvay ;* their hūting after their lives like Fovvlers ſpreading their nets in all places ; their tyrannizing over their ſoules beyond compare , to exerciſe freerer dominion over theiſr bodies and cattle : their ſpite to the perfeſteſt Forme of Thy VVorſhip , which they have excommunicated and blaſphemed to induce the Dagon of their ovvn Inventions and ſelfe-delighting Abominations ; to the pureſt Image of Thy Holineſſe , which they have firſt roſſed and tumbled into corners , then cut and mangled into mammoakes to exalt themſelves who are the Image of Satan ; and to the enlargement of Thy Glory , which they obſcure by ſmothering the meanes of knowledge & love of Thee that magnify Thy name , to advance their owne in the place of it : Shall the Haters of Thy Church , Robbers and Murtherers of thy Saints , Enemies of Thy Service , Abusers of Thy Image , & Diſhonourers of Thy Name be unrewarded ! Thou haſt



hast performed Thy worke upon us in giving us double for all our sinnes; which, though it be lesse then we have deserved, yet let not all the trouble seeme little before Thee, that hath come upon us, on our Kings, on our Princes, and on our Priests, since the entry of the VVarres to this day; but seale now the treasures of thy Iudgements, and open the treasure of Thy Mercies to the people of Thy holinesse; sealing the treasure of Thy Mercies, and opening the treasures of thy Iudgements on the people of Thy curse; change Thy right hand of prosperity upon the one, & left hand of adversity upon the other. Speake in the fire of Thy jealousy to the Angels, put in the sickle, for the harvest is ripe, the presse is full, the fats overflow, for the wickednesse is great. Returne and consecrate to us the spoiles which they have profaned, & instead of uncleannesse, write upon them again, Holinesse to the Lord.

And say not, O say not, *My honour is not yet come*, but thinke in mercy; the set and acceptable time to favour Zion (set for Thy mighty hand, and acceptable to her low estate) is come. For there is none of her Armies shut up in strong Holds or left to plead her cause; her Friends are either too farre from her, or cumber'd too much at home to oblige her; Others vvho have eaten of her bread and are many other vvayes bound to her, are too neer themselves to requite her; yea, readier to wound, then heale her; to bring a fagot to increase, than a bucket to quench her flame: The neereft of all to her (for their owne advantage) offer her a temporall Remedy with a spirituall plague; and the rest call her an Outcast, saying, *Is this shee vvhom no man looks after?* So that without Thy helpe, her bniise is incurable, her breaches irreparable; And wilt thou not repent thy selfe for her, seeing her power is gone? Nor is the opportunity of her Extremity lesse

to publish Thy Praise and Glory, than it is to exercise thy Might and Mercy: For her Enemies have not onely remov'd her bounds, robbed her treasures, put downe her Inhabitants, and found the nest of her riches, gathering her as one that gathereth egges that are left, and there is none that moveth the vving, openeth the mouth, or peeperth; but ( which Thou stillest thy feare ) behave themselves strangely, boasting, That their God (the God of people estrang'd from Thee, disclaim'd by Thee) hath done it all; which is to say, *My hand and my wisdom, and not the Lord hath done it. Shall the axe boast it selfe against him that hevveth therevwith? or shall the saw magnify it selfe against him that shaketh it?* As Thou wast sanctified in her before them, so be Thou magnified among them before her. Shevv Thy selfe in her sight the Hope of Israel, by revenging the blood of her slaine, breaking the yoke of her oppressed, and saving the lives of those, vvho in the blacke Register of the unsatisfied Tyrant are appointed to die. If Ireland bury him not, gaping after her Funerall, counterfeiting that Commission. *The Lord said unto me, Goe up against this Land, & destroy it, & Pressing in that Form, Come vvith us, Let us lay vvait for blood, let us lurke privily for the innocent vvithout cause, let us swallowv them up alive as the grave, and vvhole as those vvho goe downe to the pit; vve shall find all precious substance, vve shall fill our houses vvith spoile, let us all have one purse;* Take his blood out of his mouth, and his abominations from betveene his teeth; put Thy hooke into his nose. & Thy bridle into his lippes, and either by Sea or Land reckon vvith him, That the Persecuters of Thee in thy Servants may all knowv, *God ruleth in Iacob, and unto the ends of the earth.*

VVe have all sinned; there is not one of us whose mouth to his brethren the acknowledgment of *Jonah* to the Mariners becommeth not,

*I knowv*

*I know that for my sake this great tempest is upon you. And though our maintenance of Thy Gospell cannot pacify Thy wrath for the breach of Thy law, our integrity in one point for our imperfections in many, our fraile observance of Thy Command to obey the King, for our unvvilling disobedience in all the rest; nor our constant love of, firmenesse in, jeopardie of our lives and patient suffering for Thy Cause, with the distribution of our vvhole estates betvvene Thy Service and Servants ( vvhereof vve repent not, no not in vvant ) cover the multitude of our sinnes, yet let Thy Grace affoord us this Plea against desertion of us. VVe have stucke unto Thy Testimonies, & forsake us not utterly: offering to Thee vvith bended knees, vveeping eyes, and broken hearts, the meanes of reconciliation (the Sonne of Thy love) for our sinne of desolation that maketh desolate. Let thy Kingdome come into our hearts, and thy Annoynted shall come into His Kingdome. Thine is the Battell, it is nothing for Thee to helpe vvith many or with them that have no power, O manifest Thy strength in our weakenesse; Thine is our Cause, in vindicating us Thou rightest Thy selfe. O maintaine Thy owne cause, the cause of Thy Servant and of Thy people; Thine our Adversaries, in going forth with us Thou breakest forth against them, O gather our melted Forces, and be in the Head of them. O Thou God of our Fathers, and God of the Inheritance of Israel, Lord of Heaven and Earth! If our unsubdued iniquities aske a second conquest, Let it be Thy glory to overcome us with thy Grace, not fury; with the acts of kindnesse, not stripes of justice; as the Father of mercies, not as a mighty man of valour; in the tendernesse of Thy bowells, not in the fierceness of affliction; by the meeknesse of Thy Spirit, not by the breath of Thy displeasure; by treading under foote our Sinnes, not our persons; by*

immersion of them in the bloud of Thy Sonne, not of us in our ovne gore: VVe are bound to Thy Altar, and Thy hand is stretched out to slay us, O accept the Sacrifice of the Lambe of God for us. Or if Thy sharpe worke be not yet wholly accomplish'd on us, Let us fall into Thy hands, not into the hands of men; for as Thy Majesty is, so is Thy Mercy. VVhen Thy incorrigible people had gone through the whole Course of thy mercies and judgements without any amendment of stragling after their owne lusts, Thy tender compassion for all that concluded, *I have seene their vvayes and vvill heale them.*

O mercifull Saviour, Thou seest us penitently weeping more for the losse of Thy favour than our Fortunes, under the burthen of our sinnes than the warres, bitterly crying out on the height of those, patiently undergoing the smart of these, and confidently re'ying on Thy pronesse to save, not upon mans uncertaine endeavour or successe on our part. Had not our hopes been bred and nourish'd by Thy encouragements, they had failed long since; It is of Thee, That in a Shiprack'd State we beare up, and doubt not to overcome all difficulties under Thy Conduct, pardoning our errorrs, pitying our miseries, sweetening more and more vvith Thy pleasant Oracles the bitter things vvich Thou hast spoken against us, continuing and increasing our patience, and hastening to crowne our confidence vvith the returne of Prosperity to the *Island of the innocent.*

VVee are resolved, Thy gracious Promise of reliefe, and angry Menace of revenge are not tied to our hovvres; vvhere the accomplishment of that delaied, & the execution of this reserv'd to the last day. Thy vvord and deed is all one, there is nothing betveene them: One day is vvith Thee as a thousand yeares, and a thousand yeares as one day; That vvich is far off in our points of time,  
is

is present to Thy eternity ; that vvhich is long in our account ( vvho are in vvant ) is not a Minute in Thine . As it is not in us to bound or sound the great Deepe of thy vvonders . ( The thought to attempt it casts us on O *Altitude !* O the height ! So neither is it in our desire to set Thee the day of our refreshing , nor in our povver to read it set in thy hand : But if thy Grace hath opened any Vision to thy unvvorthy Servant , it vvill suddenly speake and not lie : The morning of Ioy & Gladnesse in the State , & something better dayes in the Church is at the point of dawning , to lead us out of the sence and maze of thy Iudgements ( vvhich are unsearchable ) into the happy state of thy Favour , ( vvhich is unspeakable . )

Thus , not vvithout leave & offer of free Dispute to thy Vassals , have vvee povvred out our soules and cryed unto Thee , humbly examining the grounds of our miseries ; submissively expostulating Thy better dealing vvith vvorse persons ; yea , fiducially acquiescing in His Determination of the Question , *That thou mayest be justified in thy sayings , and cleare vvhen Thou art judged .* If any rude or unseemely vvord hath fallen from us , impute it to the errour of our iudgements , not of our vvills ; to the blindnesse of our natures , not to the stubbornnesse of our affections ; to the bitterness of our sufferings , not to the malice of our hearts ; to our eagernesse of release , not to any ill thought vve have of Thy handling of us ; to the heate and earnestnesse of Disputation and importunity of Thy favour ( vvhich is delightfom to Thee ) not to any perversenesse of opinion ; to our resolution not to leave Thee except Thou blesse us , not to any intention to offend thee ; Thy love is to us infinitely better than all the vvorld , and thy Answer satisfactory . *My grace is sufficient for thee .*

God

**G**OD, and the whole Creation are cleerely for you, supporting Order which is the soule of it; No order, no humane Society; no humane Society, no Christian fellowship; no Christian fellowship, no Ministry of Angels, no Creature to serve, no Service of God out of Heaven. Notwithstanding, as the *Univerſall Medicine* workes by nature in the Patient; so the first & second superior Causes of your reliefe, by your endeavours. The utmost ends of the earth heare your Outcry; and let me aske you, *Why doe you cry out aloud? Is there no King in you? Is the Counſeller ( the Parliament ) perished?* That is it; *Therefore is the daughter of Zion now againe like a woman in travail that laboureth ere ſhe bringeth forth that ſhe may be delivered:* Her Deliverance cannot come without labour, nor labour end but in Deliverance. *Quien ſe muda, Dios le ayuda,* Helpe your ſelves & God will helpe you; As His power beginnes, so His Grace will ſecond your Preparations against Vusurpers; When you beſtire your ſelves, He will breake out upon them.

They are more prone to ſlather into confuſion, than the ſhort-ſighted Parliament;

liament; If your hand helpe them forward and set them going, you will be Chronicled with the Subjects of *Iosiah*, who gave example of it. For as the slaughter of wicked *Ammon* in his owne howse by his Servants was an ill President of the Massacre of our good *Iosiah* at *Whitehall*: So the men of *Iudah*'s revenge on those Assassines, a worthy patterne of yours on these; & their behaviour to the pious sonne of that, of yours to the hopefull Heire of This, *And the servants Ammon of conspired against him, and slew the King in his owne howse, and the people of the Land slew all those who had conspired against King Ammon, and the people of the Land made Iosiah his sonne King in his stead.*

I grudge no man his life, who ought not to die; I am apt to swond to see a mā wrongfully bleed to death. The Cry of bloud (me thinkes) is as dolefull, as the Charge, *Non occides, Thou shalt not kill*, is dreadfull: yet to extend the benefit of the law to theeves, murderers, blasphemers, or any one whom the Lawgiver barreth from mercy, were to incurre their crimes, and to command more. We are not to dispence in the Law of a Superiour, much lesse in His who is *Altissimus*

*tissimus* the most High ; That were to give Him Law, not to receive it at His mouth: 'Tis as equitable for the King sitting upon the Throne, to execute an Usurper or any other miscreant, as it is reasonable for a Physitian to cut off a rotten Member ; *Neque pinguior Victimæ mactari Deo potest quam homo sceleratus.* And is there no meanes of Right, or remedy of Usurpation taking or keeping Him from the Crowne? The Oracles of God ( I thinke ) are silent in this matter; And there He instructeth His with discretion, there naturall Reason hath her *Audit*, as in new diseases, & new Law-Cases, *Deficiente lege, recurrendum ad consuetudinem, deficiente consuetudine, recurrendum ad rationem.*

Tyrants then are of two sorts; either in the manner of Administration, or in the Right of Dominion; The first hath Title to it without moderation, the second sometimes some shew of moderation, without Title; That abuseth, this Usurpeth it; The one obtaines it by Grace (the Grace of God, who is the sole Founder and Doner of all Kingdoms) the other takes it by Force, without leave or asking. The first is Privileg'd from assaults, by the Covenant of



of the people in receiving, and by the Order of God in giving Him: Who, to tie up *Israel*, and in them all other Subjects from falling on Him, bargained with them ere Hee gave Him to them, to beare with Him how Tyrannous soever, and they accepted the Termes: Agreeable whereunto is the Councell of *Constance Sess. 15.* damning the Opinion, *Quod Tyrannus a quolibet Subdito occidi potest, That any Subject may kill a Tyrant.*

But a Usurper seizing upon their Rights and Liberties, Goods and Interests in their Sovereigne, is their Enemy: And whether he boisterously rush, or subtilly screw himselfe into their Government, he invades them; explicitly or implicitly wages War upon them in making himselfe their Signor and them his Subjects: which justifying opposition on their part, as against a Rifler of their pockets, or Breaker of their howses (otherwise, the supreme Law of common safety, were no Law at all, but of no effect) publikly Authorizeth the Corporation & each Member of it (*Qualis*) to imitate *Ehud*, digging the Deliverance of his Countrey out of *Eglons* entralls after eighteen yeares Service. Nor see

see I how a popular revenge in this case, hazards unfaulty persons in time of Peace ; it being hard to inferre bad Conclusions out of good Premises : And should the Humour of bold Injustice wrest it to bad example, the sad effects of our unsuppressed Vprores, hath now awakened the hand of Iustice ( once established ) to crush them in the shell, and quell them in the first motions.

You see your Warrant, and your *British* Antecessors accomodation of the *Lord-Dane* with bed & boord, & a grave to boot ( by common and secret Order ) tells you, Your short Cut to Freedom is a speedy execution of the Imprecation in the *Psalmist*, *Res nequissima tenaciter inheret ei, & quod decumbit, non amplius resurget.* That is ( for in the holy Tongue the Imperative here differs nothing from the Future ) *Let the sentence of guiltynesse proceed against him ; and now that hee lieth, let him rise up no more.* Your *Scottish Auxiliaries* teach you a bolder Stratageme in the Case of *D. Dorissaer*, whose end is as unlamented ( but by his Creditors whom he lurch'd, or Grammar Scholars whom he had taught in *Leyden* ) as his Religion and practise were abominable :

nable: Bowing first to the vanity of the Covenant, then of the Independent, and aptly convertible (through a dayly use of horrible Oathes and Curses, ringing to this day in *Horsestreet*) to any other *Idol*, he was esteemed a flat Atheist, & as the one eye of the *English Monster* whose taile ( Pardon the phrase, God will have Trueth goe homely sometimes ) is set in the Head-place, that is, of the disordered Governement vvhwhereof hee was fit to be, and made Advocate General. And having guided it all along to our Overthrow, he had now undertaken to induct it into the favour of all Princes Courts. An open, and professed Enemy to God, the Church and Mankind *eo nomine* ! and by good consequence liable to the curse, *So let all Thy enemies perish, O Lord* ; and by his owne Civill Laws, to the stab or shot of any mans knife or pistoll : And how more exempt by the Law of God in a time of interrupted Justice & silenced Lawes (the abused Rule against Monarchy, *Salus populi suprema lex*, beeing usefull in such an Anarchy ) than *Sisera* from the naile and hammer of *Isaiah*, or *Holofernes* from the stroke of *Judith*; or how omission of the Opportunity had been

been in *Iael* and *Iudeth* culpable ( the first hereof beeing blest'd by the Angell of God among women, and the second reckoned by the High Priest and Ancients, the Exaltation of *Hierusalem*, for their Heroicke Acts without Commisſion, ſave from the common ſafety ) & acceptation of the like Advantage in the ſame Caſe & Territories where the wickedneſſe is committed ( ſaving alwayes the Rights and Priviledges of forreine Nations ) is in another unjuſtifiable, I am not unwilling to learne of any body. Any other of their Fellow Subjects as well as they, might have done the Feat, and either of them the like to any other on the like occaſion; and why not to *Doriſlaer* had hee lived in either of their dayes & Government, or either of them in his, his former actions and preſent Deſigne exceeding or equalling *Holoferneſ's* or *Siſera's* againſt *Iſrael*? *Caine* ſeeing the murder of his Brother ( Treason againſt his Father the Monarch of the Earth ) diſcovered, went in bodily feare ever after, *Omnis qui invenerit me, Occidet me, Every one that finds me, will kill me*; As if he had read in the Law of Nature, That Conſcience bound to doe it one way or other,

other, to uphold the World; which cannot stand without Iustice, but would return to nothing as soon as it was made, there being the same distance *Ab ente ad non ens*, From being to nothing, as there is *A non ente ad ens*, From nothing to being. And I wonder more at the dastardy of the multitude sparing his Mates in *England*, than at the boldnes of a few falling on him in *Holland* with the double perill of their owne, by the Arme of Violence in the Roome, and Sword of Iustice in the States, were they apprehended. God, who let not the Rebell *Ioab* be privileg'd by the Altar (the chiefeſt Sanctuary of *Iudea*) would not have him, who had ſcor'd the Father out of the Register of the living by a Charge of death drawne by his hand, and labour'd to bring the Sonne into a worſe condition by barring Him out of *England* with forrein Legues (hard by His Royall Preſence too, gaz'd upon by him without ſhew of Reverence) ſcape in the beſt Aſyle under Heaven: But (O righteous Act :) tolerated maſk'd Death to ſmite him (*ſanſe mercy*) into the pit of Hell, as it (men ſay) in his clothes, ſent the Moſt Sacred Prince into *Abrahams*

*hams* bosome. He who moved the yron gate to open of his owne accord to His Servant *Peter*, caused the Posterne ( willing to aide His lustice ) shut in His Enemie. He who permitted *Absalon* to be slaine with three Darts for the three mentioned sinnes ( his emnity to God, the Church, and Mankind ) suffered him to be sped by three Persons ; Herein, I hope, Declaring for His Annointed, and in the riddance of one, giving Earnest as it were, That He will be with Him as Hee was with King *David*, whithersoever He goeth, and cut off all His enemies out of His sight.

The Damme eaten up after her eight young ones by a Serpent climbing out of the *Trojan* Sacrifice to her nest, was a signe That the injured *Grecians* should not take *Troy* under tenne yeares ; I am no *Tsophnas* or Secretary of State to Heaven, yet am assui'd by Evidence ( better than that of Lands ) There is thence a Net spread to catch them, head & taile ; and I hope to see it drawne ere the war reaches that Period, as nigh as 'tis.

To speake out, and all ; why should I not ? what hinders ? I know a man, who at the entry of the Troubles, in a  
drame

dreame in the visions of the night when deepe sleep falls upon men in slumbering upon the bed when God openeth the hearts of men and sealeth their instruction, saw men a chopping the head of our late Sovereign: God knoweth, he loathed and chid his Fancy for entertaining the Motion: But God speaketh once, yea twice, yet man perceiveth it not. Then (two or three moneths afore *Naseby* Fight) a Duell (by Come fully eared) between a stronger and weaker Personage who at the first Encounter lay at the feete and mercy of the other, but breaking loose through his oversight, pared off his crowne and utterly disenabled, but fell him not; This he discovered to his Fellow-prisoners, as time may manifest. After, a focke of Pies beating quite downe, and killing out right the mighty Raven: Another time two Mowers passing thorow, and cutting downe the whole Land betweene them; which is all come to passe to our endlesse sorrow: In fine, Armies of flying Vermine filling an empty Barne encompassed with a Net, in the draught whereof they were all taken, construed to be, and used as Spoilers of Common good. This he hopeth

hopeth is a Secret revealed to him ; not for his worth ( which he disclaimeth ) nor for his praise ( which if I know him well, he disreliseth ) but for their stay and comfort who trust in God ; who will as certainly spread his net upon the Ravagers and take them in His snare, as He accomplish'd his Vision, who *told a dreame, and lo, a cake of barley bread tumbled into the host of Midian, and came into a tent and smote it that it fell, and overturned it that it lay along.* The unbeleeving and ( in their owne opinion ) unmovable Masters of the time, who will laugh at it as a light dreame, and cast upon him the scoffs, *De sot homme sot songe*, may ( if God please ) find it ere long their Burthen, and him ( in this matter ) a true Prophet.

You have read the Mastering of the Land by Duke *William*, who had scarce a *Britaine* to stand with him : The King hath not a man ( considerable, and out of Armes ) against Him ; And a Rebellious Parry cannot debarre Him long from it. You have beheld the dissolution of the Parliament, heretofore opinionated to be as able as any of the Gods ( under Him who is *Deus Deorum, The God of Gods* )



# THE ALARUM. 193

as terrible as Death, *פֶּלֶאִי וְפֶלֶאִי מְאֹד*,  
 The most terrible of things terrible; as  
 infallible as the Chaire, that cannot like-  
 ly erre; as unmoovable as Mount *Sion*,  
 that standeth fast; as subtile as the Ser-  
 pent, which cannot be charmed; as uncō-  
 querable as the Church, against which  
 the Gates of hell are not able to prevaile;  
 as durable as *Mekokkek*, the *Legis-lative* pow-  
 er lasting till *Shilo* came, this to His se-  
 cond Comming: And the World ac-  
 counts these as blazing Meteors, of short  
 continuance. The Circuit of Gods se-  
 vere Iudgement beganne at the howse of  
 God, proceeded to the Howse of Parlia-  
 ment, and is now arrived to divide, and  
 ( who infers not ? ) to confound the  
 Garrisons of the Army. True it is, they  
 are peec'd againe, but as *Sampson's* Foxes  
 looking crosse wayes; and if the Tie  
 hold a Battell, I am mistaken; let them  
 once draw their swords, and it is oddes  
 they sheath them in one another. Howe-  
 ver, their putting to death at once on one  
 Scaffold the Summe of tenne thousand  
 ( were there no other Argument ) war-  
 ranteth to affirme, *Non durabunt aetatem*:  
 No, their glasse is runne, their time out,  
 their destruction at the Gates. You see  
 I them

them mounted into the Throne, triumphing with the Scepter in their hands, jetting in the Royall Robes, looking big in the Crowne, and rais'd ( in their owne conceit ) to a capacity of making Legues which ( I beleeve ) *Turkes* abhor, and Christian Princes detest as the League with hell; nay, to a Brotherhood with the Sun & Moon, and lineage with the Starres: They are in the *Zenith* and Verticall point of Presumption; waite but the moment while of the *Psalmist*, and ( Though all the tainted blood in the Land cannot satisfie for a drop of Royall ) they will fall like *Lucifer*, perish and come to nothing.

Then, they whose policy causeth craft to prosper, and the Sword to drive as it were towards the fifth Monarchy, shall be cut in peeces, and their howses sowed with salt, or made dunghils; they whose lives turne the world into a wilderness, shall at their deaths want attendance of the living, and company of the dead; the highest of them climbe higher, happily as high as *Haman*, and a wry mouth marre a *Faire-face*; He who rideth in the second chariot of the Kingdom, come to a worse end than his Name-

Name-sake *Coromwell* did in *Henry* the Eights time ; That Iudge of Hell who Sentenc'd the King to die ( if his brother *Pilatus* violence done to his own life guide not his hands to dispatch himselve thither ) heare the Sentence, *Percuties te Deus, paries dealbate, &c.* God (ball smite thee, thou whited wall, for sittest thou to Iudge after the Law, and commandest me to be smitten contrary to the Law ? That Cutthroate and right hand of *Satan*, who in a new way Dissected His Royall body ( the manner of the Dissolution thereof differing more from all other Princes that ever were, than some opinion their Constitutions vary from other mens ) experimēt the trueth of the heavy Saying, *Expedi ei, si mola asinaria circumponatur collo ejus & abjectus fuerit in mare*, Better a millstone were hang'd about his necke, &c. The Hirelings likewise who have ( for handfuls of bread & peeces of silver ) taught to slay those who were not to die, shall have their last payment among their Brethren that sold the Righteous for silver and His Inheritance for a paire of shots. And God, after the horses are weary of dragging, Hangmen of Executing, embowelling, quartering, and han-

ging up of the Quarters of the obscure Rabble of Plotters, Actors, Oratours, Libellers, Writers, Contributors, Abettors, Harbourers, will professe, *Non novi vos, I know you not.* Then, as the *Cretians* gloried in the Tomb of proud *Iupiter* whose Godhead ended in *Hic jacet Iupiter*, Here lieth *Iupiter*: So will you triumph over the *Armado* by Sea & Land, their Cruell Divinity dying in *Hic jacet Exercitus*, Here lieth the *Army*; the Engagement with Hell shall not stand, the Covenant with death shall be disanulled; and the Inventions made to Worship be better knowne to be *Idols* by their Character, which is, To bring calamity & horror to the Worshippers, ioy and laughter to the Haters of them. **שהוא מביא פלצות וצרת רבות לעובריו. דהות מפליא ליצנורו.** Then, Warres & Troubles shall be determined, Violence and Spoile removed, Sorrow and Feare excluded, Thoughts of Rebellion feared (more than our Rebels, impotent wormes! would have their Acting of it) your Flocks & Harvests secured, Dwellings & Assemblies protected, Iudgement & Iustice executed, Religion and the Throne  
esta-

established, sinne pardoned, the people sanctified, the Land cleansed, and the holy Name of God for ever magnified for His deliverance of it; The old Parliament (seeing its former errors) or any other moderate one will have the force of the Drug *Catholicon* to remove Obstructions, and set it right from *Dan* to *Beerseba*.

If sitting like Pellicans in the Wilderness, and Owles in the Desert, eating your bread with ashes, and mingling your drinke with teares, your Unchristian diffidence of Gods Allsufficiency question, How can this be, contributing neither strength nor money ( *οὐδὲν τιμὴν δάμα*, the sinewes of Warre ) to the furtherance of the Work? the Prophet *Elisha*'s answer to the incredulous *Samaritan* (a little altered) shall be mine, You may ( if vengeance will let you live ) see it with your eyes, but shall not share of the true benefit of it.

Wherefore, let me beg of you in the Forme of *Italy*, *Date qual cosa per amor vostro*, Doe good for your owne sakes. The Title of Honour engageth you Noblemen; Nobility native and dative issuing from the King with Bond of Service, and

comming to Him againe with the Seignory appertaining, in case of Treason. Would you regaine the splendor of it rusted by late Neutrality, or essence of it lost by Disservice, I offer you a Remedy without rubbing of you.

Your Coate of Armes, you Gentlemen; as they are Badges of your Degrees in Learning, Manhood or other deserving Qualities; So are they good Remembrances of your Duty to your King, giving them for use not shew, His Defence not Offence; you cannot thinke He Armed you against Himselfe: The name of Field Charg'd, & Armes & Scutcheons will tell you, If you refuse to beare Armes, follow Him in the Field and Charge in His Cause, you renounce your Gentry.

The death of Trade (turn'd Souldier) you Tradesmen; living on your selves, you weare into a wast; spending on the quicke stocke, you will shortly leave nothing to cherish life in it.

The unwillingnesse of the Creature (taught by mens disobedience) to administer food or raiment without the King partake of it, you Countreyemen; Unfruitfull is your Nursery, while the  
Head-

Head-scion is broken off, and among  
 Briars & Thornes unbrush'd up by Him;  
 unprosperous your seednesse among  
 Tares Unweeded out by Him; unprofitable  
 your heards among Wolves unchased  
 out by Him; Nay, ungracious is your  
 fruit of the wombe unnurtured by Him,  
 untractable & wild among savage Creatures  
 untamed by Him.

The re-estating of your selves, families  
 and posterity ( to your ability ) in the In-  
 heritance that fadeth not, the repossession  
 of enough for livelihood without  
 slavery and discontent, your Princes and  
 owne necessities of whatsoever your  
 hearts desire, command you whosoever  
 within the three Kingdomes,

First ( taking for your patterne the  
 three *Magi* travailing with golden Offer-  
 ings to the young King of *Iudab* ) to bring  
 or send a Present of gold to yours: Con-  
 stant Subjects for love, but penitent Of-  
 fenders for feare. For though His sweet-  
 nesse of disposition be King *Salomons*, apt  
 to entertaine any of *Adonijah's* stampe  
 on *Adonijah's* termes, if hee will shew him-  
 selfe a worthy man, there shall not a haire of  
 him fall to the ground: But if wickednesse be  
 found in him he shall die. Yet Delinquents

viewing themselves well, had need of Jacobs determination towards Esau, I will appease him with the Present that goes before me, and afterwards I will see his face: peradventure he will accept of me. As a bucket or two powred into a pompe at low water goes not unrewarded with a hundred; so the Assistance but of as many Millions as the Marriage of a Royall Daughter asketh you, would be returned in Righteousnesse and Peace. What you so commit to the Sea, you will find againe upon your table. The greater your Contribution is, the greater will be your Retribution. *Qui serit benigne, benigne etiam metes*, Hee that sowes plentifully, shall reape plentifully. The loane of a Fifteenth will doe it. You are content to spend your selves in Contributions for your private good, you will not sure grudge to spare a little for Publique and private: You have found a hoard, or made a masse of treasure to underfet your howses by Compositions, & are ready prest at your sharpe Land-Lords Call (having a teate upon you to sucke at pleasure) to Fine againe for them rather than quit Possession; you will (I hope) find a driblet to set them firme: You have been kind to  
your



your selves in a doubtfull, if not a false way, ( for you are not yet sure, Compositions are lawfull ) you will not bee cruell to your Liege Lord & selves in an equall: You are not of the Communion of Saints, who will give nothing to sustaine it; unworthy of that *Magni pretii Margarita*, the Pearle of great price, who will offer nothing to purchase it; If you are unwilling to part with all in the Cause of *Christ*, you are none of His Disciples.

Then, ( making use of the famous Remedy of the *Athenians*, who in your Extremity were accustomed to quit all their howses and draw into a Body ) to prepare to meete and helpe the Lord and His Annointed against Devils Incarnate; whose Conquest requires your double diligence to heare and practise *S. Paul's* Martiall lesson, *and exhortations*. *Quit you like men, and be stout.* Now is it *Au bon du Coup*, time to strike; Now your second time of paiment for Wolves heads; (The Land to ridde them, recompenced those who brought them in; Out with this other more ravenous sort, and your reward is with God and His Annointed. ) Now or never is the Day of decertation *Pro Aris & Focis*, God and

*your Countrey ; Imitable now ( if ever ) is the Gallant Resolve of Hester upon the same Occasion , Et cum perierim , periero , If I perish , I perish.*

If you survive the Day of Sentence in the Field , the honour and comfort of it will be your owne ; Should the thread of your life be shortened, like *Rahabs* Scarlet thread , it will save your howses and soules from ruine, Every one that hath forsaken howses , or brethren , or sisters , or father , or mother , or wife , or children , or lands , for my names sake , shall receive an hundred fold and shall inherite everlasting life.

Tis better to hazard your lives, than Soules ; to be buried with beasts in the bowels of the Earth, than with the Damned in the bottome of Hell ; to feed wild ravens , than satisfy infernall Spirits ; to part with your Heires temporally , than eternally ; being in Heaven to rejoyce them, than lying in Hell to affright them ; to leave them fatherlesse, than Godlesse ; poore with God's Blessing , than rich without it : nothing than a Curse ; to die honourably in Duty , than live servily out of it: to occasion Posterity to blesse you for your tradition of Truth & Honesty vindicated from corruption , than  
curse

curse you letting the unrevenge'd blood  
of your Liege Lord & Sovereign descend  
upon it in Irreligion and Profanation.  
You who were Agents, or willing or  
carelesse Spectators in any scene of His  
Tragedy, thrust His enemies on the  
Bench to curse Him; And if the Curse  
impendent be unremoved by your entire  
endeavour to right His Death, Cause,  
& Royall Progeny, the Curse of *Canaan*  
upon the *Cananites* for his fathers misbe-  
haviour to his gran-father, will fall heavy  
on you and yours. 'Tis much in your  
hands to entaile by stoutnesse, or cut off  
by timorousnesse the peacefull Succes-  
sion of the Crowne and joyfull Profes-  
sion of the Gospell, to rescue or alienate  
the Arke of God with the Guardian of it:  
And, as in the rescue hereof, you would  
meete the true *Melchizedek* comming forth  
with Righteousnesse in His right hand  
and Peace in His left to blesse you, and to  
be blessed by Heaven and Earth congra-  
tulating your Returne from Victory, as  
the King of *Salem* did *Abram*: So on the  
other side, should your love of vanity  
suffer those ( now shaken ) Props of all  
Blisse pulled downe, your owne and  
Successors soules, after a few poore and

uncomfortable dayes, will sigh out his  
dolefull Farewell, *All is lost, all is lost.*  
Trueth unjustified by you will condemne  
you: If you dare not fight, or will not  
do your best for the re-enjoyment of it,  
you are ordain'd to burne for your false-  
nesse to it. I will here end ( that I exceed  
not your patience to reade, or ability to  
buy much in these hard and sad times )  
with the Close of *Moses* to the *Israelites*,  
*I have set before you life and death, blessing  
and cursing, therefore choose life, that  
thou and thy seed may live.*

FINIS.

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